

African American Historic Places in South Carolina

State Historic Preservation Office

**South Carolina Department of
Archives & History**

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This publication provides information on properties in South Carolina that are listed in the National Register of Historic Places or have been recognized with South Carolina Historical Markers and have important associations with African American history. More information on these and other properties is available at the South Carolina Archives and History Center. Many other places in South Carolina are important to our African American history and heritage and are eligible for listing in the National Register or recognition with the South Carolina Historical Marker program. The State Historic Preservation Office at the South Carolina Department of Archives and History welcomes questions regarding the listing or marking of other eligible sites.

African Americans have made a vast contribution to the history of South Carolina throughout its over-300-year-history. The African American story lies at the very heart of our heritage. From the first English settlements African slaves provided the primary workforce, and by 1708 they formed a majority of the non-native population in the colony. By 1720 the black population of South Carolina was twice that of the white population. Except for a period between 1790 and the 1820s, African Americans made up the largest segment of the population in South Carolina until 1922. It is believed that half of today's African American population in the United States has ties to South Carolina.

A wealth of historic buildings, structures, and sites document the state's African American heritage from slavery to freedom and from segregation and political and economic disenfranchisement to the struggle for equal rights. Slave houses, archaeological sites, and rice fields remind us of the legacy of slavery. Buildings in Charleston, Camden, and Columbia attest to the contributions of free African Americans during the antebellum period. The years of Civil War and Reconstruction are remembered in places as diverse as campgrounds associated with African American soldiers fighting for the Union, the site where the Emancipation Proclamation was first celebrated, and the homes of African American legislators. Buildings that housed African American schools, businesses, professional offices, and social and fraternal organizations are reminders of the years of Jim Crow segregation. The struggle for equal rights is commemorated in places such as the homes of Civil Rights leaders, meeting places, and the sites of protests.

As a group these historic places remind us of the courage, endurance, and achievements of black South Carolinians. Through their documentation and preservation all South Carolinians can begin to more fully understand and appreciate the contributions of African Americans to the rich history of our state.

The National Register of Historic Places (NR)

The National Register of Historic Places is the nation's honor roll of historic properties, which is maintained by the National Park Service. The National Register recognizes places that are important to our local, state, and national heritage and are worthy of preservation. Buildings, structures, sites, objects, and districts significant in American history, architecture, archaeology, engineering, and culture can be listed in the National Register. It helps federal, state, and local governments identify those places that should be considered in planning and those whose preservation should be encouraged.

The National Register program in South Carolina is administered by the State Historic Preservation Office at the South Carolina Department of Archives and History. More information about the National Register is available at www.state.sc.us/scdah/histrcpl.htm, or you can call 803-896-6178.

This publication includes summary information about National Register properties in South Carolina that are significantly associated with African American history. More extensive information about many of these properties is available in the National Register files at the South Carolina Archives and History Center.

South Carolina Historical Marker Program (HM)

South Carolina Historical Markers recognize and interpret places important to an understanding of South Carolina's past. The cast-aluminum markers can tell the stories of buildings and structures that are still standing, or they can commemorate the sites of important historic events or buildings or structures that have been lost. Places of local, state, or national historical importance are eligible for markers. The markers are erected as close to the historic places as possible, either on state highways or on other public streets or roads.

The South Carolina Department of Archives and History must approve the text for all South Carolina Historical Markers. Because no state funding is available for the erection of markers, they must be sponsored and paid for by historical, patriotic, civic, or other organizations such as church congregations or schools and colleges. More information about historical markers is available at www.state.sc.us/scdah/histrcpl.htm or call 803-896-6182.

Ninety-three of South Carolina's Historical Markers are associated with African American history. The complete text of these ninety-three markers is printed in this booklet as it appears on the markers themselves.



National Historical Landmark Program (NHL)

National Historic Landmarks are buildings, structures, sites, objects, and districts that have been determined by the National Park Service to be nationally significant in American history and culture. National Historic Landmarks (NHLs) must possess exceptional value in representing or illustrating an important theme in the history of the United States. Many of the most renowned historic properties in the nation are National Historic Landmarks.

The National Historic Landmark program is administered by the National Park Service. Most Landmarks are identified through theme studies undertaken by the Park Service, which examine related places linked by a theme such as women's history or World War II. To find out more about the National Historic Landmark program visit the National Park Service's website at www.cr.nps.gov/nhl/designations/listsofNHLs.htm.

A number of South Carolina's National Historic Landmarks highlight the state's African American heritage. In this booklet, the designation NHL has been added to the summary descriptions for these properties.

Important note

Most of these historic places are PRIVATE PROPERTY and are not open to the public. Please respect the property rights of their owners.

Acknowledgements

The listing of African American sites in the National Register was originally compiled by students from South Carolina State University who interned with the Department of Archives and History and with cooperation and assistance from the South Carolina African American Heritage Council. The Department of Archives and History gratefully acknowledges their contributions.

Most of the information in the summary descriptions in this booklet came from the National Register and Statewide Survey of Historic Properties files at the Department of Archives and History Center. The following publications also provided much valuable information:

Drayton, David. "Gullah Roots: A Tour of African American Georgetown." n.d.

Foner, Eric. *Freedom's Lawmakers: A Directory of Black Officeholders During Reconstruction*. New York: Oxford University Press, 1993.

Huff, Archie Vernon Jr. *Greenville: The History of the City and County in the South Carolina Piedmont*. Columbia: University of South Carolina Press, 1995.

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Poston, Jonathan H. *The Buildings of Charleston: A Guide to the City's Architecture*. Columbia: University of South Carolina Press, 1997.

Powers, Bernard E. Jr. *Black Charlestonians: A Social History, 1822-1885*. Fayetteville: University of Arkansas Press, 1994.

Preservation Society of Charleston. *The Churches of Charleston and the Lowcountry*. Columbia: University of South Carolina Press, 1994.

Rogers, George C. Jr. *The History of Georgetown County, South Carolina*. University of South Carolina Press, 1970.

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Wells, John E., and Dalton, Robert E. *The South Carolina Architects, 1885-1935: A Biographical Directory*. Richmond, Va.: New South Architectural Press, 1992.

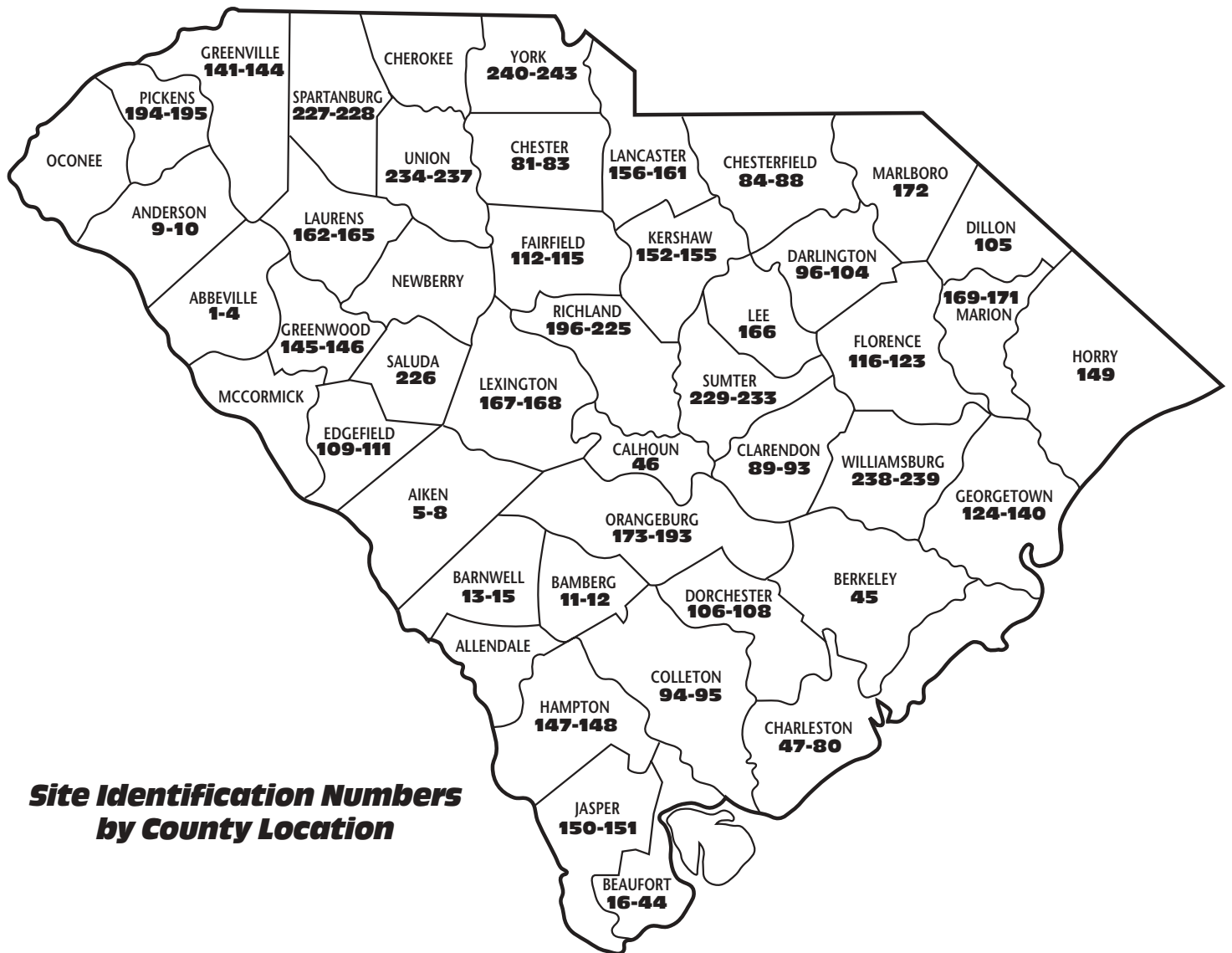
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All other photographs are from the State Historic Preservation Office files at the South Carolina Department of Archives and History Center.

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Abbeville County

Abbeville Vicinity

1 President's Home of Harbison College *NR* Highway 20

This two-story brick house was built in 1907 as a residence for the president of Harbison College, which was established by the Presbyterian Church in the U.S.A. The college was an outgrowth of Ferguson Academy, an African American school established in Abbeville in the 1880s. In 1898, Samuel P. Harbison of Pennsylvania, a member of the Presbyterian Church's Board of Missions for Freedmen, gave funds for the purchase of property just outside of the town of Abbeville for the expansion of Ferguson Academy. It was renamed Harbison College for Colored Youth. Harbison and later his widow continued to support the school financially. In the late nineteenth and early twentieth centuries, the campus was expanded, and several large brick buildings were constructed, including this home for the president. The school was a co-educational institution offering a liberal arts education combined with religious, industrial, and agricultural training. In 1910 fires, which were believed to be the work of an arsonist, destroyed Harbison Hall and damaged the rear of the president's residence. Three students were killed and several other students and a teacher were injured. The culprit was not caught, and the Board of Missions for Freedmen decided to move the school to the town of Irmo. The President's Home of Harbison College is the only remaining building of the Abbeville campus of the college.

2 McGowan-Barksdale Servant Houses *NR* 211 North Street

Two antebellum servant houses are a part of the Abbeville Historic District. These two houses were associated with an earlier main house, which burned in 1887. It is not known if these houses were homes to slaves or tenants.

3 St. James A.M.E. Church *NR* 305 Cherry Street

According to tradition St. James African Methodist Episcopal Church was organized in 1867 in a blacksmith shop on Penney Hill. The first pastor was Rev. James T. Baker. The present church building was constructed in 1899; the builder was R.H. Humbert. The brick Gothic Revival building features a square tower topped by an octagonal spire sheathed in patterned metal on the left of the facade. Other distinctive features include lancet windows and brick buttresses. The church is included in the Abbeville Historic District.

4 Second Presbyterian Church *NR* 200 block of Washington Street

This sanctuary was originally constructed c. 1906 for Second Presbyterian Church and was used by that African American congregation until 1922. Around 1930 it became the home of Washington Street Presbyterian Church, another African American congregation. The

church is a brick building with a gable roof. It features a square tower on the right side of the facade and colored glass windows with diamond-shaped panes. Second Presbyterian Church is included in the Abbeville Historic District.

Aiken County

Aiken

5 Schofield School *HM*

At the school, 220 Sumter Street, N.E.

Front This school was founded by the Freedmen's Bureau shortly after the Civil War to educate freedmen, women, and children. In 1868 Martha Schofield, a Quaker from Pennsylvania, came to Aiken and began her long career as superintendent. The school soon expanded to this two-block site and combined academics with instruction in industrial, farming, and homemaking skills. The 1897 Schofield School bulletin declared, "Character building is our most important work."

Reverse Schofield School educated more than 6000 students by 1898. Many graduates became teachers and department heads here; others became successful business owners, professionals, farmers, and community leaders. In 1940 alumnus Sanford P. Bradby became its first African American superintendent. As first a private and later a public school, Schofield has taught children of all races and creeds since 1866. The bell tower nearby once stood atop Carter Hall, built in 1882.

Erected by the Aiken County Historical Society and the Martha Schofield Historic Preservation Committee, 2001



Beech Island

6 Silver Bluff Baptist Church *HM* 360 Old Jackson Highway

Front This church, one of the first black Baptist churches in America, grew out of regular worship services held as early as the 1750s at "Silver Bluff," the plantation of Indian trader George Galphin. At first a non-denominational congregation with both white and black members,



it was formally organized as Silver Bluff Baptist Church in 1773 with Rev. David George as its first minister.

Reverse The church, dormant for a few years during the American Revolution, was revived in the 1780s by Rev. Jesse Peter. The congregation moved from its original site in 1815, again in the 1840s, and for the last time to the present site in 1866. A large frame sanctuary built in 1873 was covered in brick veneer in 1920; it was demolished and the present brick church was built in 1948.

Erected by the Congregation, 2001

Clearwater Vicinity

7 Storm Branch Baptist Church *HM*

At the church, Storm Branch Road

Front This church had its origins at or near this site in 1772 as a plantation chapel, in what was Edgefield District until after the Civil War. Reverends Iverson L. Brookes and John Trapp, prominent ministers in the Savannah River region, preached here from the 1830s into the 1860s; Brookes died in 1865.

Reverse Storm Branch Baptist Church became a wholly black church in August 1866 when Mrs. Sara Lamar, widow of planter Thomas G. Lamar, deeded this land to trustee Aleck Davis. About that same time the first permanent sanctuary was built. Rev. Robert L. Mabry, the longest-serving minister, preached here from 1898 to 1943.

Erected by the Congregation, 1997

Langley

8 Jacksonville School/Jacksonville Lodge *HM*

351 Huber Clay Road

Front Jacksonville School, built by the Jacksonville Lodge in 1895, taught the black children of this community until 1936. Grades 1-7, with two teachers, met in two classrooms on the first floor, without electricity or running water. The Jacksonville Community Commission acquired and renovated the building in 1991-92.

Reverse This building was constructed in 1895 by the Jacksonville Lodge, Grand United Order of Odd Fellows, a black fraternal organization. The lodge was led by Rev. Robert L. Mabry (1867-1943), also pastor of nearby Storm Branch Baptist Churches 1898-1943. The Odd Fellows met here on the second floor for many years.

Erected by the Jacksonville Community Commission, Inc., in Memory of Founding President Erwin M. Robinson, 2005

Anderson County

Pendleton

9 African American School Site *HM*

North side of Vance Street, near Broad Street

This one-room frame school, organized shortly after the Civil War, housed 76 students and 1 teacher by 1870. The school term lasted 1 month and 10 days. Jane Harris Hunter, founder of the Phillis Wheatley centers for working girls, attended the school for 3 years. She

wrote the book *A Nickel and a Prayer*. Vance Street is named after the family of Rev. Augustus Thomas Vance, who served as the school trustee.

Erected by the National Alumni Association, Anderson County Training School and Riverside School, 1997

10 Faith Cabin Library *NR*

Just off Queen Street

This small log building was constructed by community volunteers c. 1935. It served as the library for the Anderson County Training School and is the only unaltered building remaining from that school. Because the Anderson County Training School was one of only two black schools in the county that provided a high school education, it served children in Pendleton as well as children from other communities who boarded in Pendleton to attend the school. The books for the library were provided by the Faith Cabin Library program, which was the work of Willie Lee Buffington, a white Saluda County mill worker. Because of near total neglect by state and county governments, black schools seldom had adequate libraries in the early twentieth century. Inspired by a black school teacher in Saluda County, Buffington began a mail solicitation for reading materials for African American schools in Saluda County in the early 1930s. The movement eventually resulted in the establishment of twenty-six Faith Cabin Libraries in South Carolina and fifty in Georgia. The Faith Cabin Library is included in the Pendleton Historic District.

Bamberg County

Denmark

11 Voorhees College Historic District *NR*

Voorhees College campus

Voorhees College Historic District includes the older portion of the campus and buildings dating from 1905 to the mid-1930s. The district is significant for its role as a pioneer in higher education for African Americans in the area and for its association with Elizabeth Evelyn Wright. Wright, a graduate of Tuskegee Institute, was determined to establish a school for poor African



**St. Philip's Episcopal Chapel,
Voorhees College Historic District**

American children. Guided by her mentor Booker T. Washington, Wright founded Voorhees College in 1897 as Denmark Industrial School. It was modeled on her alma mater, Tuskegee Institute. In 1901, the campus moved to its current home, and in 1904 the name of the school was changed to Voorhees Industrial School in honor of its benefactors, Mr. and Mrs. Ralph Voorhees of Clinton, New Jersey. In the twentieth century the school expanded its mission to include the training of teachers and in the 1940s it became Voorhees School and Junior College. In the 1960s it became Voorhees College. Remaining historic buildings and sites on the campus include Booker T. Washington Hall (1905), Bedford Hall (1912), Menafee Trades Building (1907), St. Phillip's Episcopal Chapel (1935), and the gravesite where Elizabeth Evelyn Wright was buried in 1906.

12 Voorhees College HM

At the entrance to the college, Voorhees Road

Front Voorhees College, founded by Elizabeth Evelyn Wright in 1897 as the Denmark Industrial School, was an effort to emphasize a vocational curriculum for rural African American students on the model of the Tuskegee Institute. The school, with funding from philanthropist Ralph Voorhees, was renamed Voorhees Industrial School for Colored Youth in 1904, Voorhees Normal and Industrial School in 1916, and Voorhees School and Junior College in 1947.

Reverse Voorhees, supported by the Episcopal Church since 1924, changed its mission during the first half of the twentieth century and in 1962 became Voorhees College. In 1967 it became a senior liberal arts college. The historic portion of the campus was listed in the National Register of Historic Places in 1982 as the Voorhees College Historic District.

Erected by Voorhees College, 1998

Barnwell County

Barnwell

13 Bethlehem Baptist Church NR

Wall and Gilmore Streets

The congregation of Bethlehem Baptist Church was organized c. 1868 by African American members of Barnwell Baptist Church. Both free and enslaved African Americans had played a role in that congregation since the 1830s. After the Civil War African American members petitioned for letters of dismissal from Barnwell Baptist Church to form an independent congregation. They purchased an older church building that the Barnwell Baptist Church had occupied before they constructed a new building. In 1898 that building was demolished, and members of the congregation constructed the current building using materials from the old church building. The eclectic structure features both Queen Anne and Gothic Revival elements. The congregation of Bethlehem Baptist Church was instrumental in the founding of Morris College in Sumter

and in the establishment of a black high school in Barnwell.

14 Bethlehem Baptist Church HM

At the church, just off Wall Street

Front This church, officially organized in 1868, had its origins in the antebellum Barnwell Baptist Church, which was located on this site until about 1854, when it built a new church on another lot. At that time several free blacks and slaves who were members of Barnwell Baptist Church asked to use the old 1829 sanctuary for worship and meetings. The congregation agreed, and the group met here informally until 1868.

Reverse In 1868 seven black members of Barnwell Baptist Church asked the congregation for letters of dismissal, which were granted so that they could formally organize Bethlehem Baptist Church. The old Barnwell Baptist Church sanctuary served Bethlehem Baptist Church until it was demolished in 1898. Some material was salvaged to build the present sanctuary, which was renovated in 1981.

Erected by Barnwell Co. Museum and Historical Board, 1999

Blackville

15 Macedonia Baptist Church HM

At the church, Dexter Street

Front This church, the first African American Baptist church in Barnwell County, was founded in 1866 when Rev. James T. Tolbert preached in Blackville under a brush arbor; the first sanctuary was built in 1868. The church hosted the first state convention of black Baptists, held here in 1875, and built its second sanctuary by 1887. The present sanctuary was built here in 1976.

Reverse This is the mother church of eight churches founded 1867-1922: Ebenezer, Frost Branch, Pilgrim Rest, St. Peter, Sunshine, Tabernacle, Shrub Branch, and Central. Macedonia Baptist Association, which promoted the education of area blacks, opened Macedonia School nearby in 1890. Macedonia High School was built here in 1954 and taught grades 1-12 until 1970, when it became Macedonia Middle School.

Erected by the Barnwell County Museum and Historical Board, 2002

Beaufort County

Beaufort

16 Berean Presbyterian Church NR

602 Carteret Street

The Berean Presbyterian Church was constructed c. 1900 and was used as an African American Presbyterian Church until at least 1924. The building was purchased from the synod and became the library for the county's African American residents from 1932 to 1965. The Carpenter Gothic building is included in the Beaufort Historic District.

17 Detreville House *NR*
701 Green Street

Rev. James Graham built this house c. 1785. It became known as "the Mission" during Reconstruction, when Mrs. Rachel C. Mather of Boston occupied the house. She and other Baptist missionaries built Mather School in Beaufort to educate African Americans. The house is included in the Beaufort Historic District.

18 First African Baptist Church *NR*
601 New Street

First African Baptist Church is reported to have been erected c. 1861 by the Baptist Church of Beaufort for the African American members of the congregation. According to tradition, African Americans did the actual construction. During the Civil War, these African American members formed their own congregation, the First African Baptist Church, and continued to worship here. A marble plaque near the entrance to the church reads: "Presented as a token of respect by A.D. Deas to the first and present pastor, Reverend A. Waddell, of the First Baptist Church, a native of Savannah, Georgia, who became pastor of said church First of January, 1865." The deacons of the Baptist Church of Beaufort sold the property to the deacons of the First African Baptist Church on January 20, 1868. First African Baptist was the home church of Robert Smalls, Civil War hero and U.S. Congressman during Reconstruction. A monument to Smalls is located on the church grounds. The wood frame Gothic Revival building is included in the Beaufort Historic District.



Grand Army of the Republic Hall

19 Grand Army of the Republic Hall *NR*
706 Newcastle Street

Although Beaufort's black military companies remained active after the Civil War, statewide the "Negro militia" rapidly declined during the nineteenth century. By 1903, the only units left were two companies in Beaufort. Many black Union veterans lived in the community, and after the war they formed the David Hunter Post #9 of the Grand Army of the Republic, an organization for veterans of the Union Army. Built in 1896, this meeting hall for the post is believed to be the only surviving building in South Carolina associated with the Grand

Army of the Republic. It is a historic property in the Beaufort Historic District.

20 Mather School *HM*
East side of SC Highway 281, 100 yards south of its intersection with Reynolds Street

Shortly after the Civil War, Mather School was founded here by Rachel Crane Mather of Boston. In 1882 the Woman's American Baptist Home Mission Society assumed support of the venture, operating it as a normal school for black girls. With some changes, the school continued until 1968, when it was closed and sold to the state for the educational benefit of all races. *Erected by the Mather School Alumnae Association, 1982*

21 Robert Smalls House *NR/NHL*
511 Prince Street

In 1863 Robert Smalls purchased this house, which had been built in 1843 and was the home of his former owner. Smalls and his descendants occupied the house for about ninety years. Born a slave in 1839, Smalls was hired out by his owner and worked as a stevedore and harbor foreman in Charleston. With the outbreak of the Civil War, Smalls was employed by the Confederacy as a pilot on the *Planter*. In May 1862 Smalls, other black crew members, and his family stole the ship and delivered it to the Union forces. Smalls was made a second lieutenant in the Union navy and made commander of the *Planter*. During Reconstruction he returned to Beaufort and became a major political figure in the South Carolina Lowcountry. He served in the South Carolina House of Representatives (1868-1870), in the South Carolina Senate (1870-1875), and four terms in the U.S. House of Representatives between 1875 and 1887. As a legislator Smalls was an outspoken advocate of civil rights for African Americans. He was also director of the Enterprise Railroad, and the publisher of the *Beaufort Standard*. As a delegate to the Constitutional Convention of 1895, Smalls argued against the disenfranchisement of African American voters. Between 1889 and 1913 he served as customers collector for Beaufort. Robert Smalls died in 1915. In 1974 the house was designated a National Historic Landmark for its association with Robert Smalls.

22 Sons of Beaufort Lodge No. 36 *NR*
607 West Street

After the Civil War, fraternal, social, and benevolent societies became important within the Beaufort community, and many African Americans participated in black chapters of organizations such as the Masons and International Order of Odd Fellows. The Sons of Beaufort Lodge No. 36 was one of these local organizations. It included Robert Smalls among its members and constructed this two-story frame building c. 1900. The Lodge remains active today. The Sons of Beaufort Lodge No. 36 is included in the Beaufort Historic District.

23 Tabernacle Baptist Church NR
907 Craven Street



Tabernacle Baptist Church

The Tabernacle, a meeting house and lecture room, was built by Beaufort Baptist Church in the 1840s. In 1863, Tabernacle Baptist Church was organized by Solomon Peck of Boston with most of the 500 African American members of the congregation coming from Beaufort Baptist Church. The new congregation acquired this building for their worship

services. The church was rebuilt after it was damaged by the hurricane of 1893. Tabernacle Baptist Church is included in the Beaufort Historic District.

24 Tabernacle Baptist Church HM
907 Craven Street, at the church

Front Tabernacle Church was formed by black members of Beaufort Baptist Church after other members evacuated the area because of Federal occupation in 1861. The church's lecture room was used for services during the war. In 1867 the black congregation bought this property from the Beaufort Baptist Church. Its present building was dedicated in 1894. Many new churches have grown from Tabernacle.

Reverse **Robert Smalls**

Born a slave in Beaufort in 1839, Robert Smalls lived to serve as a Congressman of the United States. In 1862 he commandeered and delivered to Union forces the Confederate gunboat *Planter*, on which he was a crewman. His career as a freedman included service as a delegate to the 1868 and 1895 State Constitutional Conventions, election to the SC House and Senate, and nine years in Congress. He died in 1915 and is buried here.

Erected by the Beaufort County Council, 1980

Bluffton

25 Michael C. Riley Schools HM
Goethe Road

Front This is the site of two schools that served the black community of southern Beaufort County for most

of the twentieth century. Bluffton Graded School, a small frame building constructed about 1900, was followed in 1954 by an elementary and high school named for Michael C. Riley (1873-1966), longtime trustee of Beaufort County School District #2.

Reverse From 1954 to 1970 the elementary school educated Bluffton's black students in grades 1-8 and the high school educated Bluffton's and Hilton Head's black students in grades 9-12. After county schools were desegregated in 1970, it was an elementary school for Bluffton's black and white students until 1991. A new Michael C. Riley Elementary School opened nearby that same year.

Erected by the Michael C. Riley High School Alumni Association, 2002.

Daufuskie Island

26 Daufuskie Island Historic District NR
Southwest of Hilton Head Island

African American history on Daufuskie Island has deep roots. The cotton trade spurred the growth of the slave population from 1805-1842, and ruins of slave houses and archaeological sites remain from this period. The island was largely abandoned during the Civil War, but many former slaves returned during Reconstruction, reoccupying slave houses and building churches, schools, and meeting places. In the early twentieth century, the population swelled to almost 1000, with oysters, logging, and trucking providing jobs. By the 1940s and 1950s, outside competition had caused many to leave the island and search for jobs elsewhere, leaving the population in 1980 less than seventy-five people. Because of its limited population and means of access, Daufuskie has retained many of the historic homes, schools, churches, cemeteries, and archaeological sites that attest to this once-thriving black community. Examples include the ruins of eight tabby slave residences (c. 1805-1842), First Union African Baptist Church (c. 1918), Janie Hamilton School (1937), Mary Field School (c. 1930), the First Union Sisters and Brothers Oyster Society Hall (c. 1890), Mary Field Cemetery, and numerous vernacular houses.

Hilton Head

27 Fish Hall Plantation HM

Mitchelville Road (County Road 335), adjacent to Barker Field

Front This plantation was part of a 1717 Proprietary landgrant of 500 acres to Col. John Barnwell. Later owners included members of the Green, Ellis, and Pope families. Nearby tabby ruins are remains of fire places of slave cabins. Graves of blacks, who made up most of the island population until after the 1950s, are in nearby Drayton Cemetery.

Reverse **Thomas Fenwick Drayton**

Confederate Brig. Gen. Thomas F. Drayton was in command of this area at the time of the nearby battle

of Port Royal, November 7, 1861. A brother, Capt. Percival Drayton, commanded the Union warship *Pocahontas* at the same battle. Earlier, General Drayton had married Emma Catherine Pope, whose parents owned Fish Hall Plantation.

Erected by the Beaufort County Council, 1985

28 Mitchelville Archaeological Site NR

Slaves poured into Hilton Head Island after its fall to Union forces in November 1861. The community of Mitchelville was one of the attempts of the Union Army to provide housing for them. Mitchelville, which was named in honor of its designer, General O.M. Mitchel, was designed to help the former slaves "learn what freedom means by experience of self-dependence." It was developed as an actual town with streets, lot divisions, a town government, and laws. This self-governed village was one of the first South Carolina towns to have a compulsory education law. In the 1870s, as African Americans lost political and legal rights, the community declined. Archaeological investigation of the site of the village has the potential to increase our understanding of the transition of African American culture from slavery to freedom.



Mitchelville Houses, 1864

29 Mitchelville Site HM

*Beach City Road (County Road 333),
northeast of its intersection with Dillon Road
(County Road 334)*

In 1862, after Hilton Head's fall to Union forces in 1861, this town, planned for the area's former slaves and named for General Ormsby M. Mitchel, began.

Erected by the Town of Hilton Head Island and the Chicora Foundation, Inc., 1995

Port Royal

30 Camp Saxton NR

*Ribaut Street on the US Naval Hospital
Grounds*

The Camp Saxton Site on the Beaufort River is nationally important as an intact portion of the camp occupied from early November 1862 to late January 1863 by the 1st South Carolina Volunteers, the first black regiment mustered into regular service in the United States Army during the Civil War. It is also significant as the site of the elaborate ceremonies held here on New Year's Day

1863 which formally announced and celebrated the enactment of the Emancipation Proclamation freeing all slaves in areas then "in rebellion" against the United States. Because the South Carolina Sea Islands had been captured by Union forces, the Emancipation Proclamation could actually take effect here before the end of the Civil War. The celebration at Camp Saxton heralded freedom to thousands of black inhabitants of the sea islands.

31 Emancipation Day HM

*On the banks of the Beaufort River at the
US Naval Hospital, Beaufort*

Front On New Year's Day 1863 this plantation owned by John Joyner Smith was the scene of elaborate ceremonies celebrating the enactment of the Emancipation Proclamation. Hundreds of freedmen and women came from Port Royal, Beaufort, and the sea islands to join Federal military and civil authorities and others in marking the event. After the proclamation was read, the 1st South Carolina Volunteers (Colored), the first black regiment formed

Reverse **Camp Saxton Site**

for regular service in the U.S. Army during the Civil War, received its national and regimental colors. Col. Thomas W. Higginson of the regiment wrote, "Just think of it! — the first day they had seen which promised anything to their people." This plantation was also the site of Camp Saxton, where the regiment (later the 33rd U.S. Colored Troops) organized and trained from late 1862 to early 1863.

Erected by Penn Center and the Michigan Support Group, 1996



Dr. York Bailey, Physician

St. Helena Island

32 Dr. York Bailey House NR

US Highway 21

This house was built c. 1915 for Dr. York Bailey, St. Helena Island's first African American doctor and its only physician for more than fifty years. Bailey ordered the parts for the house from a mail-order catalog and they were shipped to Beaufort, then brought across to the island by boat and assembled. The house is a good example of the vernacular American Foursquare house

form, which was popular in the early twentieth century. Bailey, born on St. Helena in 1881, graduated from Penn School and Hampton Institute and studied medicine at Howard University. He returned to the island in 1906 to practice medicine. During his tenure as the island's only resident doctor, he was often paid with livestock or produce. His career is frequently cited as an example of the success of Penn School, and the York W. Bailey Cultural Center and Museum at Penn Center is named for him.

33 Coffin Point Plantation *NR* *Seaside Road*

Coffin Point Plantation, a prosperous sea island cotton plantation, became a hub of activity when St. Helena Island was captured by Union troops in 1861. With the Union occupation of the island, the Coffin family fled and 260 slaves were found living on the plantation. The United States government developed a plan to train and educate the newly released slaves on the South Carolina Sea Islands in order to prove their effectiveness as free laborers. This effort, beginning in March 1862, became known as the Port Royal Experiment. Colonel William H. Noble, one of the cotton agents sent to the sea islands for the experiment, used the house at Coffin Point Plantation (c. 1801) as his headquarters. Edward S. Philbrick of Massachusetts served as a teacher and labor superintendent at Coffin Point. He bought acreage at Coffin Point and several other plantations in order to carry on the experiment with free labor.

34 Eddings Point Community Praise House *NR* *Secondary Road 183, .1 miles north of its junction with Secondary Road 74*

The Eddings Point Praise House was built c. 1900. The small wood frame building is a rare example of a praise house, a vernacular architectural form that has survived since the antebellum era. Praise houses are a phenomenon of the South Carolina Sea Islands. They were first established on St. Helena plantations as slaves used small frame houses or other buildings as places to meet and worship. After emancipation, the freedmen built praise houses on or near the old plantations. They were often named for the former plantations or plantation owners. Since there were few formal church buildings on St. Helena Island, most islanders could only walk or ride to the main church on Sunday mornings. For other meetings or services, praise houses were built in each of the communities created by the former plantations, and services were held on Sunday night and some weeknights. A typical service might consist of singing, prayer, perhaps a member's testimony, and almost always ended with a "shout." This was an a cappella song, most often a call from the leader with a response from the members, beginning slowly, and building to an emotional peak accompanied with hand-clapping and dancing. Praise houses also served as centers of information; community meetings were often held in them in addition to religious services.

There were as many as twenty-five praise houses on St. Helena Island as recently as 1932, but only four remain today.

35 Frogmore Plantation Complex *NR* *Off Secondary Road 77, near its junction with Secondary Road 35*

The main house and tabby barn at Frogmore Plantation Complex were built c. 1810, probably by John and Elizabeth Stapleton. In 1868 Laura Towne and Ellen Murray, teachers and members of the Pennsylvania Freedmen's Relief Association, purchased Frogmore for their residence. Towne and Murray were two of the first Northern missionaries who arrived on St. Helena Island in March 1862 after its capture by Union troops. They began classes for the African American residents of the island, which led to the founding of Penn School. Towne and Murray enlarged the Frogmore Plantation house and lived there until their deaths in 1900 and 1908.

36 The Green *NR* *Intersection of US Highway 21 and Lands End Road*

The Green is an open plot of land that measures 167 feet by 230 feet, near the center of St. Helena Island. The Penn School built Darrah Hall on this site c. 1885, but in 1893, refugees left homeless by a hurricane crowded into the building seeking shelter. A cooking fire got out of control and destroyed the building. The Green has long served as a meeting place and celebration site for St. Helena Island's African American residents. Such activities as Emancipation Day, celebrating the adoption of the Emancipation Proclamation in 1863; the annual Farmers Fair; Labor Day celebrations; and community sings were held all or in part at the Green. The Green is also now known as Martin Luther King, Jr. Park.

37 Knights of Wise Men Lodge Hall *NR* *Martin Luther King Drive*

The Knights of Wise Men was organized in 1870 to provide financial and farming assistance to the families of its members in times of sickness and death. The Knights purchased this property at the rear of The Green in 1889 for eight dollars and built a two-story wood frame building, which burned in 1940. This concrete building was constructed shortly thereafter by local masons. It is similar in fashion to the earlier building. At its height in the 1920s, the Knights of Wise Men had some 350 members. The lodge is still used during times of celebration, both as a dance hall and as a temporary jail for overenthusiastic celebrants.

38 Mary Jenkins Community Praise House *NR* *Secondary Road 74, approximately 2 miles north of its junction with US Highway 21*

Mary Jenkins Community Praise House is one of only four praise houses remaining on St. Helena Island. The small wood frame building, which was built c. 1900 by Kit Chaplin, represents a vernacular architectural form that





Mary Jenkins Community Praise House

has survived since the plantation era. Paris Capers, born in 1863, was one of the early elders. As a place of religious worship as well as community meetings, this praise house is an important reminder of St. Helena Island's African American heritage. For more information about praise houses see the description for the Eddings Point Community Praise House, also on St. Helena Island.

39 The Oaks *NR*

*On unpaved road .3 mile west of
Secondary Road 165*

The house at the Oaks was built c. 1855 by John Jeremiah Theus Pope and his wife. The family fled St. Helena Island after it was captured by Union troops in 1861. Edward L. Pierce, one of the leaders of the Port Royal Experiment, chose the Oaks as his headquarters, and it remained the St. Helena headquarters throughout the Civil War. The Port Royal Experiment was a program of the United States government designed to train and educate the newly released slaves on the South Carolina sea islands in order to prove their effectiveness as free laborers. Supplies were sent to the Oaks to be sorted and repacked for distribution to other plantations and then to the freedmen. The house also served as a hotel for superintendents, teachers, and military personnel from Port Royal. In June 1862 Ellen Murray and Laura M. Towne from the Pennsylvania Freedmen's Relief Association opened a school for freedmen in a back room of the house. Murray and Towne came not only to teach the freedmen — both adults and children — but to help them adjust to their freedom in all aspects of their lives. The school was soon too large for its small room and was moved to Brick Church near the center of the island. Murray and Towne lived at the Oaks until 1864.

40 Penn Center Historic District *NR/NHL* *Highway 37, south of Frogmore*

Penn School was founded in 1862 by northern missionaries and abolitionists who came to South Carolina after the capture of the Sea Islands by Union troops. Laura Towne and Ellen Murray from the Pennsylvania Freedmen's Relief Association were among

those who began classes for the freed slaves, which for a time were held in Brick Church, built by Baptist planters in 1855. During Reconstruction, Brick Church, which is included in the historic district, served as church, meeting hall, and school for freedmen and northern missionaries. In 1864 the Pennsylvania Freedmen's Relief Association sent a schoolhouse, ready to be assembled, to St. Helena. The school, which was erected near Brick Church, was called Penn School. In the early twentieth century the school was incorporated and became Penn Normal, Industrial, and Agricultural School. It provided practical vocational training for its students as well as services to the community. Many of the trustees, including George Peabody, were philanthropists from the North, and a new campus was created with numerous buildings. At a time when public education was poor, Penn School graduates made important contributions to the local community, and the school gained a national reputation. Penn School also preserved manuscripts, oral history, musical recordings, and handicrafts documenting the cultural heritage of the sea islands. Buildings in the Penn Center Historic District illustrate the history of Penn School in the early



Brick Church, Penn Center Historic District

twentieth century. These include Darrah Hall (1882), Hampton House (c. 1904), Benezet House (1905), Cedar Cottage (1907), Jasmine Cottage (1911), Cope Industrial Shop (1912), the Cafeteria (1917), Pine Cottage (1921), Lathers Hall (1922), Frissell Memorial Community Center (1925), Butler Building (1931), Arnett House (1937), the Potato House (1938), Orchard Cottage (1942), and the Cannery (1946). The school closed in 1948, and a non-profit organization was created to continue the community service and cultural preservation activities. During the 1960s Penn Center supported school desegregation and voter registration. Dr. Martin Luther King Jr. held meetings at Penn Center prior to the March on Washington in 1963. Today the mission of Penn Center is to promote and preserve the history and culture of the Sea Islands. The organization also acts as a catalyst for the development of programs for self-sufficiency. Penn Center sponsors public programs, operates a conference center and the York W. Bailey Museum and Gift Shop, and maintains the Laura M. Towne Archives and Library. In 1974 Penn Center Historic

District was designated a National Historic Landmark. For more information, visit www.penncenter.com/.

41 Penn School *HM*

Lands End Road (County Road 45), in front of Cope Administration Building, Penn Center

Front After Union occupation of the sea islands in 1861, two northerners, Laura Towne and Ellen Murray, came to help the freed blacks of this area, establishing Penn School here in 1862. The earliest known black teacher was Charlotte Forten, who traveled all the way from Massachusetts to help her people.

Reverse One of the first schools for blacks in the South, Penn School opened in 1862 and was reorganized as Penn Normal, Industrial and Agricultural School in 1901. As a result of this change, which incorporated principles of education found at both Tuskegee and Hampton Institutes, Penn became an international model. Its program was removed to the Beaufort County school system in 1948.

Erected by the Penn Club and the S.C. Department of Parks, Recreation, and Tourism, 1981

42 Seaside Plantation *NR*

Off County Road 77 (Seaside Road) near its junction with Secondary Road 37

The house at Seaside Plantation was built c. 1795 for the Fripp family. By 1850 the plantation produced 22,000 pounds of Sea Island cotton annually through the work of 120 slaves. With the impending conquest of St. Helena Island by Union troops, the Fripp family fled the island. Beginning in 1862, Seaside Plantation became a center of activity for the Port Royal Experiment, a program of the United States government designed to train and educate the newly released slaves on the South Carolina sea islands in order to prove their effectiveness as free laborers. The house itself served as a residence for a number of missionaries, teachers, and administrators associated with the Port Royal Experiment. These included Charles Ware of Boston, a labor superintendent for Seaside Plantation; Richard Soule, General Superintendent of the Port Royal Experiment for St. Helena Island and Ladies Island; and Charlotte Forten, missionary, teacher, and member of a prominent African American abolitionist family in Philadelphia.

43 Robert Simmons House *NR*

On unpaved road .5 mile south of US Highway 21

This house was built c. 1910 by Robert Simmons, an African American farmer. The house is a rare surviving example of a double pen house, a vernacular architectural form once common on St. Helena Island. Double pen houses had two rooms side-by-side, each usually measuring approximately sixteen by sixteen feet. The house has been enlarged, but the original core is still distinguishable.

Sheldon Community

44 Sheldon Union Academy *HM*

US Highway 21

Front Sheldon Union Academy, later Sheldon School, opened in 1893 on this site and educated the black children of rural Sheldon community for almost fifty years. The original Sheldon Union Academy board, which founded and governed the school from 1893 to 1918, included S.T. Beaubien, M.W. Brown, P.R. Chisolm, H.L. Jones, S.W. Ladson, F.S. Mitchell, and N.D. Mitchell.

Reverse **Sheldon School**

Sheldon Union Academy, founded by an independent group of community leaders, was a private school until 1918. That year its board deeded the property to Beaufort County, which built a new public school on this site. Sheldon School, which taught grades 1-7, closed in 1942 when the county consolidated its rural black schools.

Erected by the Committee for the Preservation of African American Landmarks, 2001



Flooding a Rice Field at High Tide

Berkeley County

Moncks Corner Vicinity

45 Cooper River Historic District *NR*

Along the East and West branches of the Cooper River

The Cooper River Historic District includes approximately 30,020 acres along the East and West branches of the River. The district is significant for its association with the African American experience in lowcountry South Carolina. Slaves cleared forests to carve plantations out of the wilderness; grew, harvested, and processed cash and subsistence crops and raised livestock; and performed countless domestic services for their masters, all of which made the plantation system possible. Historic buildings and landscape features such as rice fields, roads, avenues, and cemeteries are tangible evidence of the rice plantation economy and the work of thousands of slaves who provided the labor

force for the plantations. In addition, the archaeological evidence of slave houses, streets, and settlements has the potential to provide new insights into the lifeways of enslaved African Americans.

Calhoun County

Fort Motte Vicinity

46 Mount Pleasant Baptist Church HM

At the church, SC Highway 419, Fort Motte

Front The first church built by African Americans at Fort Motte grew out of services held by slaves at nearby Bellville, Goshen, Lang Syne, and Oakland plantations. It was formally organized in 1867 by Caleb Bartley, Israel Cheeseborough, Cudjo Cunningham, Anderson Keitt, William McCrae, John Spann, and Harry Stuart.

Reverse Rev. S.A. Evans, the first minister, was succeeded by Rev. Henry Duncan, who served until his death in 1905. The sanctuary, built in 1869 on land donated by Augustus T. and Louisa McCord Smythe, was remodeled in the 1970s and the 1990s. Mount Pleasant School educated students here from the 1870s into the 1920s.

Erected by the Congregation and the United Family Reunion, 2002

Charleston County

Adams Run Vicinity

47 King Cemetery NR

Near junction of US Highway 17 and S-19-38

The King Cemetery, which was named for a nineteenth century plantation owner, is thought to have been used by the area's African American community since at least the late antebellum period. It contains at least 183 graves. Oral history documents the extensive use of the graveyard during slavery and continuing into the first half of the twentieth century. The cemetery is a good example of the Lowcountry African American cemetery, typically associated with a plantation and reflecting the continuation of burial rituals and patterns originating in slavery. Distinctive characteristics include the placing of grave goods — personal items of the deceased — on graves and the use of plant materials. Although relatively few burial goods are visible on the surface, archaeological investigations have shown that they are found slightly below grade, having been covered by recent buildup of soils. During the spring the cemetery is dominated by massive banks of daffodils and snowflakes with yucca plants marking individual graves.

Charleston

48 Aiken-Rhett House Slave Quarters NR

48 Elizabeth Street

The Aiken-Rhett House was originally constructed c. 1817. In the 1830s William Aiken Jr., a wealthy rice planter, and his wife Harriet remodeled the main residence and enlarged the outbuildings. By the 1850s Aiken owned more than 700 slaves on his rice plantation

while approximately 12 highly skilled slaves maintained this mansion in the city. The enslaved African Americans at the Aiken-Rhett House included Ann Gregg and her son Henry; Sambo and Dorcas Richardson and their children; Charles; Rachael; Victoria; Elizabeth and Julia; Charles Jackson; Anthony Barnwell; and two carpenters, Will and Jacob. They included household servants — the butler, maids, nurses, chambermaids, and cooks — and those who labored in the work yard — carriage drivers, gardeners, carpenters, and stablemen. They lived and worked in the back lot of the house, which still includes a paved work yard, a carriage house, a kitchen, privies, and second floor slave quarters. The slaves slept in rooms arranged dormitory style above the kitchen and stable and probably ate communally in the kitchen. The Aiken-Rhett House is included in the Charleston Historic District. Historic Charleston Foundation operates the complex as a museum. For more information, see www.historiccharleston.org/aiken.html.



Avery Institute, 1879

49 Avery Institute NR

125 Bull Street

Avery Institute originated in the Saxton School, which was founded by Francis L. Cardoza in 1865 as a school for African American students. Cardoza was born free in Charleston in 1837 and earned a four-year degree at the University of Glasgow. He continued his studies at seminaries in Edinburgh and London. After serving briefly as a Presbyterian pastor, Cardoza volunteered his services to the American Missionary Association as a teacher. In response to Cardoza's appeal for a secondary school for advanced students, the American Missionary Association purchased a lot on Bull Street and constructed this three-story brick building c. 1868. The Freedman's Bureau and the estate of northern philanthropist Charles Avery also contributed to the school. By 1880 Avery Institute had almost 500 students who were taught by an integrated staff including both Charlestonians and northerners. The training of teachers was one of the main goals of the school, which achieved a reputation of academic excellence. Many of South Carolina's most prominent African American

leaders received their education here. By 1947 Avery became a public school, which closed its doors in 1954. Avery Institute is included in the Charleston Historic District. Today, the building houses the Avery Research Center for African American History and Culture. Based at the College of Charleston, it is an archives, research center, and museum. Learn more about the Avery Research Center by visiting www.cofc.edu/avery.

50 Centenary United Methodist Church *NR* *60 Wentworth Street*

Centenary United Methodist Church was built in 1842 and was originally the home of the Second Baptist Church. In 1866, the African American members of Trinity Methodist Church left that church and purchased this building from the Baptists for \$20,000 in gold. The Centenary congregation included many members of Charleston's African American upper class including the Westons, Wilsons, Johnsons, Millses, Browns, Sasportases, Hamptons, McKinlays, Ransiers, Holloways, Ryans, and Wigfalls. These were among the wealthiest black families in Charleston. In the twentieth century Septima Poinsett Clark, prominent African American educator and leader in the National Association for the Advancement of Colored People (N.A.A.C.P.), was a member of Centenary United Methodist Church. She later directed citizenship schools for Dr. Martin Luther King's Southern Christian Leadership Conference. The church is included in the Charleston Historic District.

51 Central Baptist Church *NR* *26 Radcliffe Street*

Central Baptist Church is said to be the first church in Charleston designed, built, and paid for solely by African Americans. It was designed by John P. Hutchinson and built in 1891 by members of the congregation, which was organized by a group from Morris Street Baptist Church. The wood frame church is an example of the Carpenter Gothic style of architecture, which features a square tower topped by an octagonal belfry. The interior is distinguished by folk art murals depicting the life of Christ. The murals were painted between 1912 and 1915 by Amohamed Milai, a native of India. A member of the congregation met Milai, who was working in Washington, D.C., at a church convention in Greenville. The murals depict the Procession to Golgotha, the Crucifixion, the burial scene, Mary Magdalene at the sepulchre, Peter and the other disciple, the empty tomb, and Cleopas and another disciple on the road to Emmaus. The altarpiece depicts the Baptism of Christ, while in the apse is the Ascension, and in the gable above is the Resurrection.

52 Denmark Vesey House *NR/NHL* *56 Bull Street*

Raised in slavery in the Virgin Islands, Denmark Vesey settled with his master, a slave trader, in Charleston, where he purchased his freedom and moved to Bull Street, working as a carpenter and living among other

free blacks. Beginning in December 1821, Vesey and other free blacks met in his home on Sunday evenings, when blacks were allowed to gather for religious services. Vesey and his friends, however, were not worshipping, but were instead planning a rebellion for the summer of 1822. As the date for the rebellion grew closer, one slave who heard of the plot reported it to his master. Several leaders of the rebellion were arrested, and three men testified against Vesey as the organizer in exchange for promises of immunity. Vesey and more than thirty others were executed for their roles in the conspiracy. Several important actors in the Denmark Vesey insurrection and trial, both white and black, lived on or near Bull Street. Although it is not known exactly where on Bull Street Denmark Vesey lived and worked, the house at 56 Bull Street was listed as a National Historic Landmark in 1976.

53 Emanuel A.M.E. Church *NR* *110 Calhoun Street*



Emmanuel A.M.E. Church

The congregation of Emanuel African Methodist Episcopal Church was organized c. 1865 with Rev. Richard H. Cain as its first pastor. The church was built on the legacy of an African Methodist Church, which had thrived in the early nineteenth century, but had been banned after the Denmark Vesey conspiracy. Cain, who had grown up in Ohio and

been ordained a bishop in the A.M.E. Church in 1859, came to South Carolina as a missionary in 1865. In addition to his work with the A.M.E. Church, Cain held several political offices including serving two terms in Congress (1873-1875 and 1877-1879). Under Cain's leadership the Emanuel A.M.E. congregation purchased this lot on Calhoun Street and constructed a wooden building on the property. The church flourished and by 1883 it had almost 4,000 members. Charleston's two other major A.M.E. churches — Morris Brown A.M.E. Church and Mt. Zion A.M.E. Church — were organized from Emanuel. After the wooden church was damaged in the earthquake of 1886, this stuccoed brick Gothic Revival building with a tall steeple was constructed in 1891. Emanuel A.M.E. Church is included in the Charleston Historic District.

54 Harleston-Boags Funeral Home *NR*
121 Calhoun Street

Captain Edwin G. Harleston, a former sea captain, constructed this building c. 1915 for the family undertaking business. The three-story wood building included offices, showroom, morgue, embalming room, and a large chapel. Apartments for family members were on the third floor. Harleston's son, Edwin A. Harleston — an artist who was educated at Morehouse College and the Boston Museum of Fine Arts — returned to Charleston to become a painter and help in the family business. He and his wife, the photographer Elise Forrest Harleston, also established the Harleston Studio in the building and lived here after 1920. In 1917 Harleston organized the first branch of the National Association for the Advancement of Colored People (N.A.A.C.P.) in Charleston, and many meetings were held in this building. Prominent African American leaders who visited here included W.E.B. DuBois, James Weldon Johnson, and Mary McLeod Bethune. The Harleston-Boags Funeral Home is included in the Charleston Historic District.



Harleston-Boags Funeral Home

55 Richard Holloway Houses *NR*
221 Calhoun Street, 96 Smith Street, and 72 Pitt Street

Richard Holloway was a prominent member of Charleston's large free African American population in the early nineteenth century. Holloway was a highly skilled carpenter and landlord who lived on Beaufain Street but owned more than twenty houses around the city when he died in 1823. He was also a member of the elite Brown Fellowship Society and a founder of the

Minor's Moralists Society, organized to educate poor or orphaned black children. Holloway was a lay preacher in the Methodist Episcopal Church and traveled as far as Savannah preaching to slaves. Several of the houses constructed and owned by Holloway remain standing in the city including the houses at 221 Calhoun Street, 96 Smith Street, and 72 Pitt Street. He built the Charleston single house at 221 Calhoun Street c. 1814. About the same time he built the similar house at 96 Smith Street. The house at 72 Pitt Street was constructed by Holloway around 1827. The houses, which display Holloway's skill as a designer and builder, are included in the Charleston Historic District.

56 Holy Trinity Reformed Episcopal Church *NR*
51 Bull Street

Holy Trinity Reformed Episcopal Church is a simple wooden building, which was constructed c. 1880. The congregation was formed in 1875 by members who withdrew from Calvary Protestant Episcopal Church, which was a mission of the Protestant Episcopal Diocese and directed by a white deacon. The group wanted to form its own church and decided to apply for admission to the Reformed Episcopal denomination. The congregation worshiped in several locations before constructing this building. The Reformed Episcopal Church had been organized in New York City in 1873 by a bishop who withdrew from the Protestant Episcopal Church after a dispute over ritual and doctrine. The denomination appealed to some African Americans in the South who had become frustrated with their treatment by the Protestant Episcopal Church. Holy Trinity Reformed Episcopal Church is included in the Charleston Historic District.

57 Maryville *HM*
At Emanuel A.M.E. Church, corner of SC Highway 6 and 5th Avenue

The town of Maryville, chartered in 1886, included the site of the original English settlement in S.C. and the plantation owned by the Lords Proprietors 1670-99. When the old plantation was subdivided into lots and sold to local blacks in the 1880s, they established a town named for educator and community leader Mary Mathews Just (d. 1902). Though Maryville was widely seen as a model of black "self-government," the S.C. General Assembly revoked the town charter in 1936. *Erected by the City of Charleston, 1999*

58 Mt. Zion A.M.E. Church *NR*
7 Glebe Street

Designed by Edward C. Jones, this building was constructed in 1848 for the Glebe Street Presbyterian congregation. In the 1880s the building became the home of the Mt. Zion African Methodist Episcopal congregation, which was an outgrowth of Emanuel A.M.E. Church. By the early 1880s the congregation of Emanuel A.M.E. Church had grown so much that it

became too large for one minister. The pastor, Rev. Norman Bascom Sterrett, developed a plan to divide the congregation, and the old Glebe Street Presbyterian Church property was purchased for the new church. In 1882 the Mt. Zion A.M.E. Church was formed. Mt. Zion A.M.E. Church is included in the Charleston Historic District.

59 Old Bethel United Methodist Church *NR* *222 Calhoun Street*

This church building was begun c. 1798. Originally it was home to Bethel Methodist Church, which included white members and black members, who led their own class meetings. In 1817 black members left, and with Morris Brown as their leader, formed Charleston's first African Methodist congregation. Denmark Vesey, a free African American who had been a class leader at Bethel, became a member of the new church. Following the arrest of Vesey in 1822 for plotting a slave insurrection, the African Methodist church was forcibly disbanded and many African Americans returned to Bethel. Members of the Charleston aristocracy blamed the insurrection on the opportunities that Bethel had provided for African Americans. In 1852 when the congregation decided to build a larger church on the site, the building was moved to the west side of the lot and only used for African American class meetings. In 1876 the building was donated to the black congregation, and in 1880 it was moved across Calhoun Street and named Old Bethel Methodist Church. The church was originally a simple meeting house; a portico supported by columns was later added to the front. Bishop Francis Asbury preached in the church several times in the late eighteenth and early nineteenth centuries.



Jenkins Orphanage Band, c. 1900

60 Old Marine Hospital/ Jenkins Orphanage *NR/NHL* *20 Franklin Street*

This building, which was designed by Robert Mills, was constructed in 1833 for the care of sick and disabled seamen. After the Civil War, it became a school for African American children. From 1895 to 1939 the

building was the home of Jenkins Orphanage, established by Rev. Daniel J. Jenkins for African American children who were orphans or had poor or disabled parents. Enrollment at the orphanage grew to include over 500 children. In addition to this building, the orphanage included a 100-acre farm, a print shop, and a shoe repair shop. The Jenkins Orphanage Band, wearing uniforms discarded by the Citadel, performed throughout the country and in England raising money to support the orphanage. In 1973 the Old Marine Hospital was designated a National Historic Landmark as an outstanding example of the work of Robert Mills.

61 Old Plymouth Congregational Church *NR* *41-43 Pitt Street*

The Old Plymouth Congregational Church is a Greek Revival style wooden building reminiscent of a New England meeting house. The church was constructed in 1872 by a group of African American worshipers who had left the Circular Congregational Church. By 1867 they had formed the Plymouth Congregational Church, which received support from the American Missionary Association. Led by white missionaries, the congregation didn't flourish in Charleston; by 1876 there were only 198 members. Old Plymouth Congregational Church is included in the Charleston Historic District.

62 Old Slave Mart *NR* *6 Chalmers Street*

After an 1856 Charleston ordinance ended the public sale of slaves, a number of sales rooms, yards, or marts were created along Chalmers, State, and Queen streets. Z.B. Oakes purchased this property in 1859 and constructed a shed with a roof supported by octagonal pillars for the sale of slaves. The shed was part of Ryan's Mart, a complex of buildings that included a yard enclosed by a brick wall, a jail, a kitchen, and a morgue. The auction of slaves at the Old Slave Mart ended in 1863. In the 1870s the shed was altered for use as a tenement for black families and later an auto repair shop. From 1938 to the 1980s the building housed a privately owned museum of African and African American arts and crafts. The City of Charleston acquired the property in 1988. The building is being renovated for a museum that will tell the story of Charleston's role in the slave trade.

63 The Parsonage/Miss Izard's School *HM* *5 and 7 President's Place*

Front "The Parsonage," the home of Rev. James B. Middleton (1839-1918), stood here at 5 Short Court (now President's Place) until 1916. Middleton and his siblings, born slaves, were taught to read and write by their father, Rev. James C. Middleton (1790-1889). After the Civil War the elder Middleton, his son Rev. Abram Middleton (1827-1901), and Rev. James B. Middleton organized and served as pastors of many Methodist churches in the lowcountry.

Reverse This house, the home of the Frazer and Izard families, was built at 7 Short Court (now President's Place) by 1872. Anna Eliza Izard (1850-1945), niece of Revs. James B. and Abram Middleton, was a graduate of the Avery Normal Institute and taught school here for many years. Mamie Garvin Fields (1888-1987), a Middleton descendant, described life at 5 & 7 Short Court in *Lemon Swamp and Other Places* (1983). *Erected by the Avery Research Center for African American History and Culture, 2004*

64 Saint Mark's Episcopal Church *NR* *Thomas and Warren Streets*

St. Mark's Protestant Episcopal Church was organized in 1865 by Charlestonians who had been members of the free black elite of the antebellum period. The congregation included some of Charleston's most prominent African American families including the Walls, Maxwells, Mushingtons, Kinlochs, Elfes, Leslies, Dacostas, Greggs, Houstons, and Bosemans. The first ministers were white men, but the Rev. Thaddeus Saltus, an African American assistant minister at St. Mark's, was ordained to the priesthood in 1881. He was the first African American in South Carolina to be ordained in the Protestant Episcopal Church. The present church building was designed by Charleston architect Louis J. Barbot and constructed in 1878. The temple-form structure features a pedimented portico with four Corinthian columns. The church also features ten large windows with richly ornamented stained glass. St. Mark's Episcopal Church is included in the Charleston Historic District.

65 John Schnierle Jr./ Alonzo J. Ransier House *NR* *33 Pitt Street*

This house was constructed by John Schnierle Jr. c. 1849. Schnierle, a lumber merchant, was elected Charleston's second German mayor. He lived in the house until his death in 1869. In 1869, 33 Pitt Street became the home of Alonzo J. Ransier, who served in the state legislature (1868-1870), as lieutenant governor (1872), and in the U.S. House of Representatives (1873-1875). Ransier, who may have been the son of Haitian immigrants, was born a free African American in Charleston in 1834. Before the Civil War he worked as a shipping clerk. As a politician during Reconstruction, Ransier argued that the Republican party could meld an alliance between blacks and poor whites, and criticized railroad subsidies and political corruption. In addition to holding political offices, Ransier was the associate editor of the *South Carolina Leader* and the secretary of the black-owned Enterprise Railroad. He was also a member of the Amateur Literary and Fraternal Association. Tragically, Ransier's fortunes declined in the late 1870s with the end of Reconstruction, and by 1880 he was living in a boardinghouse and working as a day laborer. The house is included in the Charleston Historic District.

Edisto Island

66 Edisto Island Baptist Church *NR* *1813 SC Highway 174*

The original core of Edisto Island Baptist Church was built in 1818 to serve the island's white planters. Enslaved African Americans attended the church with their owners, and the original slave gallery still lines both sides of the sanctuary. After Edisto Island was occupied by Union troops during the Civil War, most of the white plantation families left the island. In 1865 the trustees of the church turned it over to the black members. Edisto Island Baptist Church has operated as an African American church since that time. Soon after 1865 an addition was made to the front of the church that doubled its size. Around 1880 a two-story portico and a small square belfry were added to the front of the church. The grounds of the church also include a baptismal pool made of tabby, which may date to 1818. Tabby is an early building material used primarily in coastal Georgia and South Carolina consisting of sand, lime, oyster shells, and water. The foundation of the original core of the church has a tabby foundation.

67 Hutchinson House *NR* *Point of Pines Road*

Built by Henry Hutchinson around the time of his marriage to Rosa Swinton in 1885, the Hutchinson House is the oldest intact house identified with the African American community on Edisto Island after the Civil War. Hutchinson was born a slave in 1860. According to local tradition, he built and operated, from c. 1900 to c. 1920, the first cotton gin owned by an African American on the island. Hutchinson lived in this house until his death in 1940.

68 Point of Pines Plantation *NR* *Point of Pines Road*

Point of Pines Plantation has one of the few remaining slave cabins on Edisto Island. This one-story, weatherboard structure dates from the first half of the nineteenth century and was originally in a group of houses on a slave street. Tax records from 1807 show that the island's population included over 2600 slaves.

69 Seaside School *NR* *1097 SC Highway 174*

Seaside School, which was built c. 1931, is reported to be the oldest African American school remaining on Edisto Island. This is at least the second building for Seaside School. In the first half of the twentieth century per-pupil expenditures in South Carolina were considerably lower for blacks than whites. In 1922 J.B. Felton, State Supervisor for Colored Schools, found that "only about ten percent of colored schoolhouses are respectable." Like so many in South Carolina the African American schools on Edisto Island were overcrowded. In 1930 the Edisto Island school district was authorized to consolidate the Seaside and Central African American



Seaside School

schools and erect a four-room Rosenwald building, based on an agreement that the "colored people would raise the money for the lot and as much as they could for desks to equip the building." Coming in the Great Depression, this requirement was beyond the capacity of the community. Seaside and Central were not consolidated, and the new Seaside School is a simple two-room building, constructed in accordance with Clemson's Extension Service Standards of 1907 and 1917. From 1931 until the construction of a consolidated school in 1954, black residents of Edisto Island received their primary education in this building.

Folly Beach Vicinity

70 Folly North Site NR

The Folly North Site (38CH1213) is nationally significant. Confederate forces held the 75-acre tract from the beginning of the war to the spring of 1863, but Federal forces occupied it for the remainder of the war and built earthen fortifications as part of the effort to capture Charleston. Federal troops on the island included the 54th Massachusetts Volunteer Infantry (Colored) and the 55th Massachusetts Volunteer Infantry (Colored). Archaeological excavations have revealed the remains of fortifications and remarkably preserved artifacts and features associated with daily military life on the island.

James Island Vicinity

71 McLeod Plantation NR

325 Country Club Road

McLeod Plantation includes a plantation house, built around 1856 for William Wallace McLeod, and one of the most intact rows of slave houses in the state. In 1860 seventy-four slaves lived in twenty-six cabins on the cotton plantation. Five of these slave cabins, which line the main drive, remain today. The wood frame cabins measure about twenty feet by twenty feet and have exterior end chimneys. During the Civil War the McLeod family left the plantation, and it served as unit headquarters, a commissary, and a field hospital for Confederate forces. When Confederate forces evacuated Charleston in February 1865, Union troops

used the plantation as a field hospital and officers' quarters. Among the units camped on the property were the 54th and 55th Massachusetts Volunteer Regiments, which were composed of African American soldiers. During Reconstruction the McLeod Plantation House served as headquarters for the Freedmen's Bureau for the James Island district.

John's Island

72 Moving Star Hall NR

River Road

The Moving Star Young Association was founded as a mutual aid and burial society to provide assistance for its members in times of sickness and death. The Moving Star Hall was built in 1917 to provide a meeting place and praise house for its members, who were also members of several local churches. The Hall provided a meeting place during the week, where prayer, songs, and preaching provided alternatives to the more formal church services on Sundays and provided opportunities for leadership within the African American community. In the 1940s, the building served as the meeting place for the Progressive Club, which sought to register African Americans to vote. In the 1960s, the Hall was associated with the rise of the Moving Star Singers, a folk group which recorded three albums and enhanced appreciation for the music of the Sea Islands.

McClellanville

73 Bethel A.M.E. Church NR

369 Drayton Street

Bethel African Methodist Episcopal Church, built c. 1872, is associated with the growth of the African Methodist Episcopal Church during Reconstruction. The church was probably constructed by Samuel Drayton (a carpenter and former slave) who is thought to have built other churches in the area. Bethel A.M.E. was the first separate church for African Americans in the McClellanville area and represents a way that freed slaves expressed their new found freedom. Bethel A.M.E. Church is also an excellent example of late-nineteenth century vernacular church architecture. The church was built in the Gothic Revival style and is sided with cypress fish-scale shingles. It also features blind pointed Gothic arches with chevron wooden panels over each window.

Mount Pleasant Vicinity

74 Boone Hall Plantation NR

Long Point Road

Nine slave houses still remain at Boone Hall and form one of the few remaining slave streets in the state. The houses date from 1790 to 1810, and two of them display exceptional brickwork and feature diamond shaped patterns unusual in South Carolina. The nine slave houses are survivors of approximately twenty-seven slave houses at Boone Hall, and the nine survivors are believed to have been for house servants. Tours of the slave houses are available at Boone Hall Plantation and



Boone Hall Plantation

Gardens. For more information visit www.boonehallplantation.com/splash.asp.

75 Friendship A.M.E. Church HM *Royall Avenue*

Front This church, founded during Reconstruction, has been at this site since 1890. The first sanctuary serving this congregation was located on Hibben St. and built on a lot leased from the town of Mount Pleasant in 1877. After moving here and building a new church under the pastorate of Rev. F.E. Rivers in 1890, the congregation grew so quickly that it built its third sanctuary, a large frame church, by 1895.

Reverse A 1911 storm during the pastorate of Rev. Frank Woodbury nearly destroyed the sanctuary, which was essentially rebuilt. Later renovations, including the application of a brick veneer in 1961 during the pastorate of Rev. J.A. Sabb, Jr., gave the church its present appearance. Friendship A.M.E. Church also hosted the graduation exercises of nearby Laing School for many years until the school closed in 1953.

Erected by the Congregation, 2001

76 Laing School HM *King Street and Royall Avenue, Mt. Pleasant*

Front Laing School, located here from 1868 to 1953, was founded in 1866 by Cornelia Hancock, a Quaker who had served as a nurse with the Union Army during the Civil War. First housed in Mount Pleasant Presbyterian Church, Laing Industrial School was named for Henry M. Laing of the Friends' Association for the Aid and Elevation of Freedmen. The 1868 school, destroyed by the Charleston earthquake of 1886, was replaced by a school which stood here until 1954.

Reverse Early instruction at Laing, with its motto, "Try To Excel," combined academics with instruction in industrial, farming, and homemaking skills. A new Laing Elementary opened at King & Greenwich Streets in 1945; the high school remained here until a new Laing High opened on U.S. Hwy. 17 North in 1953. Laing High closed

in 1970 with the desegregation of county schools. That building later housed Laing Middle School when it opened in 1974.

Erected by the Laing School Alumni Association, 2002

77 Mount Pleasant Presbyterian Church HM *At the church, 302 Hibben Street (corner of Church and Hibben Streets)*

Erected about 1854 and originally a Congregational Church affiliated with Old Wappetaw Church, founded about 1699. Served as a Confederate hospital during the Civil War, then briefly housed the Laing School for freedmen during Reconstruction. Was accepted into Charleston Presbytery as a mission church and renamed Mount Pleasant Presbyterian Church in 1870.

Erected by the Congregation, 1996

78 Sweetgrass Baskets HM *US Highway 17 North at Hamlin Road*

Coil baskets of native sweetgrass and pine needles sewn with strips of palmetto leaf have been displayed for sale on stands along Highway 17 near Mount Pleasant since the 1930s. This craft, handed down in certain families since the 1700s, originally was used on plantations in rice production. Unique to the lowcountry, it represents one of the oldest West African art forms in America.

Erected by the Original Sweetgrass Market Place Coalition and the Christ Church Parish Preservation Society, 1997

North Charleston

79 Liberty Hill HM *At the Felix Pinckney Community Center*

Liberty Hill, established in 1871, is the oldest community in what is now North Charleston. By 1864 Paul and Harriet Trescot, free blacks living in Charleston, owned 112 acres here. The Trescots sold 2 acres to St. Peter's A.M.E. Church shortly afterwards and sold the remaining 110 acres in 1871 to Ishmael Grant, Plenty and William Lecque, and Aaron Middleton to found a freedmen's village. Liberty Hill was divided into lots, with the last lot sold by 1877.

Erected by the City of North Charleston and the North Charleston Heritage Corridor, 2002.

Rantowles Vicinity **80 Stono River Slave Rebellion Site NR/NHL** *North side of US Highway 17 and the west bank of Wallace River*

On September 9-10, 1739, an Angolan slave named Jemmy led a slave rebellion involving some 80 slaves enlisted from area plantations. After attacking a warehouse and seizing weapons, the slaves marched toward St. Augustine, Florida, burning homes and buildings and killing whites. The militia apprehended the group, and almost forty slaves were killed in the resulting fighting. This slave rebellion played directly into the fears of the white population and led to the passage of the most comprehensive slave codes in the English colonies, which remained in place until the end

of the Civil War. The Stono River Slave Rebellion Site was designated a National Historic Landmark in 1974.

Chester County

Chester

81 Brainerd Institute HM

Lancaster Street

This institute grew out of an 1866 school for freedmen; it became Brainerd Institute in 1868 when the Board of Missions of the Presbyterian Church in New York appointed Rev. Samuel Loomis to help establish churches and schools among the blacks near Chester. At first an elementary school, Brainerd grew to ten grades by 1913 and was a four-year high school by the 1930s. Renamed Brainerd Junior College about 1935, it emphasized teacher training until it closed in 1939.

Erected by Chester Middle School Junior Beta Club, 1997

82 Kumler Hall, Brainerd Institute NR

Lancaster Street

Kumler Hall, a two-story boys' dormitory constructed c. 1916, is the last remaining building of Brainerd Institute. Brainerd was established after the Civil War to educate freedmen by the Board of Missions, Freedmen's Division, of the Presbyterian Church in the U.S.A. The Board of Missions continued to operate the school until it closed between 1939 and 1941. Brainerd was named for David Brainerd, an early Presbyterian missionary among the Indians in Massachusetts. The school offered vocational, industrial, mechanical, classical, college preparatory, and teacher training at a time when public education for local African American children was deficient or nonexistent. From its founding until the turn of the century Brainerd was the only school available for African American children in Chester, and it provided the only high school education until the 1920s. Brainerd was accredited by the state and its standards were so much higher than any of the public schools that most of its graduates were certified to teach public school.

83 Metropolitan A.M.E. Zion Church NR

182 York Street

Built from 1912 to 1914 by members of the congregation under the direction of self-trained



Metropolitan A.M.E. Zion Church

architect Fred Landers, the Metropolitan A.M.E. Zion Church is a historic property in the Chester Historic District. The congregation was organized in 1866 at Mt. Zion Church and was one of the first African Methodist Episcopal Zion Churches organized in South Carolina after the Civil War.

Chesterfield County

Cheraw

84 Coulter Memorial Academy Site HM

Second Street, between Powe and Kershaw Streets

Organized in 1881, this Negro Presbyterian (USA) school was founded by the Rev. J.P. Crawford with support from Mrs. C.E. Coulter from whom it received its name. The Rev. G.W. Long was academy president from 1908 until 1943, and Coulter offered junior college credit, 1933-1947. The academy merged with the public school system, 1949. *Erected by the Coulter Memorial Academy National Alumni Association, 1991*



Dizzy Gillespie performing for the South Carolina Legislature, 1976

85 Dizzy Gillespie Birthplace HM

Huger Street

Front John Birks "Dizzy" Gillespie was born in a house on this site on Oct. 21, 1917. His family live here until they moved to Philadelphia in 1935. A founder of modern jazz, Gillespie was an innovative trumpeter and bandleader known for his bent horn, bulging cheeks, sense of humor, and showmanship. In the 1950s he became a good will ambassador for the U.S. State Dept., playing concerts around the world.

Reverse Gillespie was invited to perform at the White House by eight presidents from Eisenhower to George Bush. He received the National Medal of Arts, the highest prize awarded to an American artist, in 1989 and received the Kennedy Center Honors in 1990 for his lifetime contributions to American culture. Among his best-known songs were "A Night in Tunisia" and "Salt Peanuts." He died in New Jersey Jan. 6, 1993.

Erected by the Pee Dee Committee, Colonial Dames of America in the State of South Carolina, 2001

86 Dizzy Gillespie Childhood Home *HM*
Corner of Kershaw and Huger Streets

Front John Birks "Dizzy" Gillespie was born about 1/4 mi. northwest on Oct. 21, 1917. The Gillespie family lived here until moving to Philadelphia in 1935. A trumpet player and entertainer, Gillespie was one of the founders of modern jazz. Known for his humor, bent horn and bulging cheeks, Gillespie was invited to

Reverse the White House by eight presidents and became a global ambassador for the US State Department. He was honored by Kennedy Center for his contributions to the performing arts and received the National Medal of the Arts award in 1990, the highest prize that can be awarded to an American artist. He died January 6, 1993.

Erected by the Town of Cheraw, 1994

87 Pee Dee Union Baptist Church *HM*
92 Chestnut Street

Front This church, formally organized in 1867, had its origins in Cheraw Baptist Church, founded in 1837. Shortly after the Civil War 285 black members there received permission to organize a separate church. Rev. Wisdom London, the first pastor here, preached from a platform erected on this site until a new sanctuary was built. The first church here, a frame building, was destroyed by a tornado in 1912.

Reverse The present brick church, replacing the original one destroyed by the tornado, was built in 1912 during the pastorate of Rev. Isaiah Williams. Three ministers have served Pee Dee Union Baptist Church for twenty years or more: Rev. F.W. Prince, who served here from 1915 to 1940; Rev. J.C. Levy, who served here from 1953 to 1974; and Rev. Thomas Dawkins, who served here from 1974 to 1999.

Erected by the Congregation, 2003

Chesterfield

88 Mount Tabor United Methodist Church *NR*
West Boulevard and Academy Streets

Constructed in 1878 by freedmen, the Mt. Tabor Church is included in the West Main Street Historic District. The wood frame church features a bell tower on the left side of the facade.

Clarendon County
Manning Vicinity

89 Pleasant Grove School *HM*
US Highway 301, 2 miles north of its intersection with County Road 123

Black institution built soon after school district purchased the land 1933. School closed 1953 with 5 teachers/159 students. Now a community center.

Erected by the Pleasant Grove School Committee, 1993

St. Paul Vicinity

90 Liberty Hill Church *HM*

At the church, 1 mile north of St. Paul, on County Road 373

Front In 1867, five years after the Emancipation Proclamation, Thomas and Margaret Briggs gave four acres of land to this African Methodist Episcopal church. The present building, completed in 1905, has been brick veneered. Meetings held here in the 1940s and 1950s led to local court cases, which helped bring about the U.S. Supreme Court's 1954 ruling desegregating public schools.

Reverse **Pioneers in Desegregation**

Nineteen members of this congregation were plaintiffs in the case of *Harry Briggs, Jr., vs. R.W. Elliott*, heard in U.S. District Court, Charleston, in 1952. Although this court refused to abolish racial segregation in S.C. schools, this case, with others, led to the U.S. Supreme Court's 1954 landmark decision desegregating public schools.

Erected by the Congregation, 1985



Liberty Hill A.M.E. Church

Summerton

91 Summerton High School *NR*
South Church Street

Summerton High School was built in 1936 for white students. It is important for its close association with the landmark 1954 Supreme Court decision in *Brown v. the Board of Education of Topeka, Kansas*, a decision that struck down the segregation of public education in the United States. This decision also overturned the Court's earlier decision in *Plessy v. Ferguson* (1896), which held that separate public facilities were constitutional as long as those separate facilities were equal, a doctrine that had since formed the cornerstone of legal segregation. The *Brown* case was actually five cases from South Carolina, Kansas, Virginia, the District of Columbia, and Delaware, cases that had been

consolidated for joint argument before the Supreme Court. Summerton High School is the only school still standing of the five schools named in the original 1949 petition which became the basis for *Briggs v. Elliott*, the South Carolina case. Summerton High School was one of two white schools that were targeted by those who sought to end legal segregation in Clarendon County. The petition detailed the obvious differences in expenditures, buildings, and services available for white and black students in the school district. It observed that Summerton High School was "modern, safe, sanitary, well equipped, lighted and healthy . . . uncrowded, and maintained in first class condition" in contrast to the schools for African American children, which were "inadequate . . . unhealthy . . . old and overcrowded and in a dilapidated condition."

Summerton Vicinity

92 Mt. Zion A.M.E. Church HM

At the church, River Road

Front This church, organized about 1865, held its early services in a nearby brush arbor but built a permanent sanctuary here soon afterwards. Rev. Daniel Humphries, its first pastor, served both Mt. Zion and its sister church St. James 1865-1879. The original sanctuary was torn down in 1918 and the present sanctuary was built that year with lumber from the old sanctuary.

Reverse Mt. Zion School, once located here, served the community for many years with church member I.S. Hilton as principal. Mt. Zion A.M.E. hosted several meetings from 1948 to 1954 on the desegregation of the public schools, and member Levi Pearson was the plaintiff in *Pearson v. County Board of Education* (1948), which led to the landmark decision in *Brown v. Board of Education* (1954).

Erected by the Congregation, 1999

93 Taw Caw Church HM

At the church, on US Highway 301, just east of Summerton town limits

In 1885 this black baptist church bought the building here, said built about 1860, from white Taw Caw church, now Summerton. Building additions have been made over the years.

Erected by the Congregation, 1992

Colleton County

Walterboro

94 Church of the Atonement NR

207 Chaplin Street

The African American congregation of the Church of the Atonement was formed in 1892 as a mission of the St. Jude's Episcopal Church, a white congregation. The rector of St. Jude's supplied services for the Church of the Atonement. This distinctive Gothic Revival church was built in 1896. The wood frame building features a steep gable roof. A tower on the front, which contains the Gothic-arched entrance, is decorated with fish-scale

shingles and topped with an open belfry. The Church of the Atonement is included in the Walterboro Historic District.

95 St. Peter's A.M.E. Church NR

Fishburne Street

The congregation of St. Peter's African Methodist Episcopal Church was formed in 1867 under the leadership of Rev. James Nesbitt, who preached to the newly emancipated African Americans in the Colleton County area. He was the first pastor of St. Peter's A.M.E. Church and St. John A.M.E. Church in Walterboro and Mt. Zion A.M.E. Church in the Round O section of the county. This Gothic Revival building was constructed c. 1870. The wood frame church features Gothic windows and a tower with an open belfry. St. Peter's A.M.E. Church is included in the Walterboro Historic District.

Darlington County

Darlington

96 Edmund H. Deas House NR

229 Avenue E

Edmund Deas moved to Darlington from Stateburg in the 1870s and became active in Republican politics. He served as the county chairman of the Republican party in 1884 and 1888 and was a delegate to the Republican National Conventions of 1888, 1896, 1900, and 1908. The "Duke of Darlington," as he became known, purchased this house in Darlington in 1905, where he lived until his death at age 60 in 1915.



Edmund Deas House

97 Edmund H. Deas HM

At the Deas house, 2nd block of Avenue E off South Main Street

After moving to Darlington County in the 1870s, Edmund H. Deas served as county chairman of the Republican Party for a number of years and was a delegate to four national conventions. A black candidate for Congress in 1884 and 1890, Deas was Deputy Collector of Internal Revenue in S.C., 1889-94 and 1897-1901. This house was his residence at his death in 1915.

Erected by the Darlington County Bicentennial Commission for Ethnic Participation, 1977

98 Henry "Dad" Brown HM

Corner of US Highway 52 and Brockington Road

Front Henry "Dad" Brown (1830-1907), a black veteran of the Mexican, Civil, and Spanish-American Wars, is buried 75' N with his wife Laura. Various said to have been born free or born as a slave who purchased his and Laura's freedom, he was born near Camden. Brown, a brickmason, joined the Confederate army in May 1861 as a drummer in the "Darlington Grays," Co. F, 8th S.C. Infantry.

Reverse Brown enlisted as a drummer in Co. H, 21st S.C. Infantry in July 1861 and served for the rest of the war. He "captured" a pair of Union drumsticks in battle. He was also a member of the "Darlington Guards" 1878-1907. Described as "a man of rare true worth" at his death in 1907, Brown was honored shortly afterwards by Darlington citizens who erected the monument nearby.

Erected by the City of Darlington Historical Landmarks Commission, 2000

99 Lawrence Reese (1864-1915) HM

*In front of the Belk Funeral Home,
229 West Broad Street*

Front West Broad Street features several late-19th to early-20th century residences designed and built by Lawrence Reese (1864-1915), a native of Marlboro County who came to Darlington as a merchant by 1887. Reese, who had no formal training in architecture, was a self-taught master craftsman and designer. The Belk Funeral Home, at 229 West Broad, was built ca. 1900 as a residence for Abraham Hyman and was Reese's own favorite of the several houses he designed here.

Reverse The West Broad Street Historic District, listed in the National Register of Historic Places in 1988, features 14 houses designed and built by Lawrence Reese between ca. 1890 and ca. 1910, most of them with elaborate Eastlake, Queen Anne, and other Victorian era architectural elements. Reese also designed and built the South Carolina Western Railway Station on Russell Street, built in 1911 and also listed in the National Register in 1988.

Erected by the St. John's Heritage Foundation, 2000

100 Macedonia Church HM

At the church, South Main Street

Front Tradition says first meetings of this Baptist church were held in the home of Laura Brown. A house of worship was constructed on the N.E. corner of present S. Main and Hampton Streets on land purchased during 1866-1874. The present site was acquired in 1922 and the building occupied Feb. 3, 1935.

Reverse This Baptist Church was constituted when a group of black members led by the Rev. Isaac Brockenton withdrew from the Darlington Baptist Church on Feb. 11, 1866. Brockenton became the first pastor and served until his death in 1908. The first trustees were Evans Bell, Peter Dargan, Lazarus Ervin,

Antrum McIver, Samuel McIver, Samuel Orr, and Samuel Parnell.

Erected by the Darlington County Bicentennial Commission for Ethnic Participation, 1977

101 West Broad Street Historic District NR *West Broad Street*

The West Broad Street Historic District is a collection of houses built between 1890 and 1928. Fourteen houses in this district are attributed to Lawrence Reese. Reese, an African American carpenter, moved to Darlington from Bennettsville around 1887 and quickly obtained a reputation as a master builder and carpenter. He trained his two sons Harry and Larry in the trade as well, earning his family a prominent position in the Darlington community. The houses built by Reese include 23, 229, 232, 235, 241, 242, 245, 258, 368, 375, 379, 389, 393, and 395 West Broad Street.



House designed and built by Lawrence Reese at 229 West Broad Street

Hartsville

102 Butler School HM

At the school, Sixth Street

Butler School, located on this site since 1921, was the second school to serve Hartsville's black community and operated for over sixty years. Known as the Darlington Co. Training School until 1939, it was renamed for Rev. Henry H. Butler, its principal 1909-1946. The first building on this site burned in 1961; extant buildings date from 1936 to the mid-1960s. Butler School was a junior high and high school when it closed in 1982.

Erected by the Hartsville Centennial Commission, 1996

Society Hill

103 Zachariah W. Wines HM

Cheraw Street

Black merchant and educator Zachariah Wines was born in 1847 in Society Hill, represented Darlington County in the S.C. House 1876-78, and was commissioned captain in the National Guard by Gov. Wade Hampton in 1877. He taught at nearby Waddell School and later served as Society Hill Postmaster, 1897-1904. He died in 1920 and is buried about 1/3 mile northeast.

Erected by the Darlington County Bicentennial Commission for Ethnic Participation, 1979

104 Lawrence Faulkner *HM*

Main Street

Front Born c. 1840 and a resident of Darlington County by 1871, Lawrence Faulkner was a black school teacher, later merchant, and Society Hill's postmaster from 1877 to 1889. A trustee of nearby Union Baptist Church, Faulkner died in 1898. His store and dwelling were located on this site.

Reverse Simon Brown

A former slave from Virginia, Brown lived in Society Hill around 1900 and for years was employed by Lawrence Faulkner's widow to work on her farm. His small house was adjacent to the Faulkner house on this site. A gifted story-teller of black folk tales, Brown's allegories were posthumously recorded by the Smithsonian Institution.

Erected by the Darlington County Historical Commission, 1989

Dillon County Bingham Vicinity

105 Selkirk Farm *NR*

Old Cashua Ferry Road, 3.5 miles east of Bingham

Selkirk Farm was the home of the Rev. James Cousar. Cousar's slave Case built the original portion of the house in the 1850s. Rev. Cousar served as the minister of several Presbyterian churches in the area and also became a prosperous cotton planter. Both before and after the Civil War, he was active in the organization of African American congregations. He donated land for two African American churches, one in Bishopville and one on his own property.

Dorchester County Rural Dorchester County

106 Middleton Place *NR/NHL*

Ashley River Road

Middleton Place, which was designated a National Historic Landmark in 1971, features a house, gardens, and stable yards associated with an eighteenth and nineteenth century plantation. It also includes several structures and sites associated with the heritage of African Americans who lived on the plantation. The plantation chapel, a room above the spring house dairy, was used by slaves as a house of worship.

Archaeological remains, oral tradition, and mid-nineteenth century markers provide evidence that the area above the rice millpond and adjacent to the stable yards was once a cemetery for enslaved Africans. Eliza's House is a small frame building named for Eliza Leach (1891-1986), who worked at Middleton Place for over forty years and was the last person to live in the house. The original occupants of the house are not known, but in the 1880s it was apparently the home of Ned and Chloe, former slaves of William and Susan Middleton, who worked on Middleton Place. The plantation also includes a demonstration rice field where Carolina Gold

rice is being grown in an original nineteenth century field. Middleton Place, which is operated by a nonprofit foundation, is open to the public. For more information about Middleton Place, see www.middletonplace.org/.

Harleyville Vicinity

107 St. Paul Camp Ground *NR*

940 St. Paul Road

St. Paul Camp Ground was established by members of St. Paul African Methodist Episcopal Church and was one of two African American religious campgrounds in Dorchester County. In 1880 the trustees of St. Paul A.M.E. Church purchased 113 acres on which to build this campground. The St. Paul Camp Ground is typical of the Methodist camp meeting grounds that became popular in the nineteenth century. The camp meeting ground is in the shape of a flattened circle enclosed by a road. The tabernacle, where the worship services were held, is near the center of the circle. It has an earthen floor, open rafters, and unplastered walls. During camp meeting week worshipers stayed in simple cabins, called tents, which line the circle. The property also includes two stores, a storage building, and privies behind some of the tents. St. Paul Camp Ground is still used for camp meetings for a week in October each year. In addition to St. Paul A.M.E. Church, the camp meetings draw from churches in Harleyville, St. George, Ridgeville, and other parts of Dorchester County.

Summerville

108 Alston Graded School *HM*

At the school site, corner of Cedar and 1st North Streets

Front Alston Graded School, one of the first African American schools founded in Dorchester County, stood here from 1910 to 1954. Named for its founder, Dr. J.H. Alston, it included grades 1-11 until 1949 and 1-12 afterwards. The two-story wood frame school, which was designed by architects Burden and Walker of Charleston and built by N.A. Lee, was moved to Bryan Street in 1953.

Reverse Alston High School

Alston High School, located on Bryan Street from 1953 to 1970, included grades 1-12. A new one-story brick school built on the new site in 1953 was constructed for about \$200,000. It closed in 1970 after the desegregation of county schools. The present Alston Middle School, on Bryan Street, includes grades 6-8.

Erected by the Alston Heritage Foundation, 2000

Edgefield County

Trenton Vicinity

109 Bettis Academy and Junior College *NR*

Bettis Academy Road and Nicholson Road

Three buildings remain on what was once the campus of Bettis Academy and Junior College. These include the Alexander Bettis Community Library, constructed in

1938 by students; the Classroom Building, constructed c. 1935 by students; and Biddle Hall, constructed in 1942 for a home economics unit. Bettis Academy was named for Alexander Bettis (1836-1895), who was born a slave on a nearby plantation. Bettis became a Baptist minister and helped organize the Mt. Canaan Educational Association with representatives of African American Baptist churches in the area. In 1881, the Association purchased land to build a school for African American children. The curriculum at Bettis Academy included — in addition to the standard academic subjects — religious instruction, teacher training, and instruction in farming and home economics. Between 1900 and 1945, Bettis Academy expanded its student body to more than 1,000 students, its campus to fourteen buildings on 350 acres, and its curriculum to include instruction from first grade through junior college level. Bettis Academy and Junior College, which closed in 1952, played an important role in the education of African American students in what are now Edgefield, Aiken, Greenwood, and Saluda counties at a time when public education failed to adequately serve them.



Alexander Bettis Library, Bettis Academy

110 Bettis Academy HM

*US Highway 25 at Bettis Academy Road
(County Road 37)*

Established as a result of the inspiration and efforts of the Reverend Alexander Bettis, this educational institution was incorporated in 1889 and provided elementary, high school, and junior college training for blacks. A.W. Nicholson succeeded Bettis as president and served for about fifty years. The school, which was closed in the 1950s, was located about 1 1/2 miles southeast.

Erected by the Mt. Canaan Educational and Missionary Association, 1979

111 Mt. Canaan Baptist Church HM

US Highway 25, south of Trenton

Front This church, founded in 1868, was one of the first black Baptist churches in this area. Alexander Bettis (1836-1895), a former slave, established this church with the assistance of three white ministers after the local

Baptist association refused to ordain him. Mt. Canaan grew from seventeen charter members to more than 2,000 members in only three years.

Reverse This was the first of forty churches Rev. Alexander Bettis organized in Edgefield and Aiken Counties. He also founded Bettis Academy in 1881. He served Mt. Canaan and three other area churches until his death in 1895, and is buried here. Early services were held in a brush arbor. The original frame sanctuary was replaced by the present brick sanctuary in 1961.

Erected by the Congregation, 2004

Fairfield County

Ridgeway Vicinity

112 Camp Welfare NR

*East side of County Road 234, 4 miles
southwest of County Road 55*

Camp Welfare was founded soon after the Civil War by the African Methodist Episcopal Church and has been located on its present site since at least 1876. The camp includes simple cabins, called tents, arranged in a U-shape. The tents were designed for sleeping only; cooking was done outdoors, and there were community bath houses. The older tents, probably constructed around 1900, are wood frame. Some of the newer tents are constructed of concrete blocks. The focal point of the camp is the arbor, a rough gable-roofed wooden shelter with benches where worship services were held. Camp meetings were held during the last week of August each year. Religious services held each day in the arbor were the focal point of camp meeting week, but also important was fellowship with family and friends. Many of the families have continued to attend through several generations, passing their tents down through the family.



Camp Welfare

113 Camp Welfare HM

SC Secondary Road 234, Mitford vicinity

Front This camp ground, described by one journalist as "picturesque, rugged, simple, with an overhanging air of festivity," has hosted an annual camp meeting since 1876; slaves had worshipped here since before the Civil War. The site was purchased in 1879 by trustees Carter Beaty, Charles Green, Jeff Gaither, Henry Hall, and John

Hall. It was deeded to Camp Wellfair A.M.E. Zion Church in 1925.

Reverse The small wood-frame or cinder-block houses at Camp Welfare are typical of "tents" at church camp grounds. An early 20th century one-room school stood here until it closed in 1955. The site also includes Camp Wellfair A.M.E. Zion Church (built about 1930), an open-air arbor, and a cemetery. Camp Welfare was listed in the National Register of Historic Places in 1984.

Erected by the Fairfield County Historical Society, 2002

Winnsboro

114 Fairfield Institute HM

Congress Street between Moultrie and Palmer Streets

Front This grade school and normal institute for blacks was founded in 1869 during Reconstruction by the Northern Presbyterian Church. The Reverend Willard Richardson was principal. In 1880, one hundred of its students were studying to be teachers and twenty others to enter the ministry. The school closed in 1888 to merge with Brainerd Institute in Chester. The site is located one block west.

Reverse **Kelly Miller**

Born in Fairfield County, this renowned black educator attended Fairfield Institute, 1878-1880, and won a scholarship to Howard University, from which he graduated in 1886. After graduate work at Johns Hopkins, Miller received his A.M. and L.L.D. degrees (1901 and 1903) and was for many years professor and dean at Howard. His writings on race problems were widely read and used in major universities.

Erected by the Fairfield County Historical Society, 1985

115 St. Paul Baptist Church HM

At the church, 207 North Garden Street

This African American church was organized in 1873 by Simon McIntosh, Henry Golden, Lily Yarborough, Francis Kelly, Lizzie Hart, and others. The first pastor, Rev. Daniel Golden, served 1873-1891. The first sanctuary was built in 1876. The present sanctuary was built in 1893 and remodeled during the pastorate of Rev. C.L. McMillian, who served 1958-1989. *Erected by the Congregation, 1995*

Florence County

Florence Vicinity

116 Roseville Plantation Slave and Freedman's Cemetery HM *off North Williston Rd.*

Front This was originally the slave cemetery for Roseville Plantation. Roseville, established about 1771 by the Dewitt family, was later owned by the Brockinton, Bacot, and Clarke families from the 1820s through the Civil War. A 1200-acre plantation, it had more than 100 slaves living and planting cotton here by 1850.

Reverse **Clarke Cemetery**

This cemetery is sometimes called "the Clarke Cemetery"

after the family that owned Roseville from Reconstruction until 1948. It is about 150 ft. square, and though it contains relatively few gravemarkers it includes at least 150 and as many as 250 or more graves. Slaves, freedmen, and their descendants were buried here for two hundred years, from the 1770s to the 1970s.

Erected by the Roseville Slave Cemetery Committee, 2004

Lake City

117 Greater St. James A.M.E. Church HM *Moore Street*

Front This church was founded in 1883 by a Rev. Hill and twenty-five charter members. Early services were held in a member's house on E. Main Street. The congregation purchased a lot at the corner of Lake and N. Church Streets in 1885 and built its first sanctuary, a frame building, that year. That church was renovated and enlarged in 1917. It was further renovated, adding a steeple, in 1948-50.

Reverse In 1951 Rev. J.A. DeLaine (1898-1974) was transferred from Pine Grove A.M.E. Church in Summerton after playing a leading role in *Briggs v. Elliott*, the Clarendon County school desegregation case that led to *Brown v. Board of Education* (1954). Unknown persons burned the church in October 1955. Rev. G. Lee Baylor was the pastor when a new sanctuary, named Greater St. James, was dedicated here in 1957.

Erected by the Congregation, 2004

Mars Bluff

118 Gregg-Wallace Farm Tenant House NR *310 Price Road*

The original section of the Gregg-Wallace Farm Tenant House was built c. 1890 by Walter Gregg. Additions were made around 1910, 1920, 1957, and 1967, bringing the present structure to five rooms. People who lived in the house included Otis Waiters, Peter Frazier, Ruth Martin, and Mattie Smalls Gregg. The tenant house is a reminder of the cultural pattern that existed from 1865 to World War II when most African Americans in the rural South lived in tenant houses. The house also represents a particular aspect of tenant farming that was found in Mars Bluff. Landowners in the community exercised control for a longer period through the use of a cartel that trapped African Americans in their tenant houses and in wage labor.

119 Hewn-Timber Cabins HM

US Highway 301/76 at Wallace Woods Road, Francis Marion University campus

Front The African Americans who built the two hewn-timber cabins that stand 200 yds. S on Wallace Woods Road were brought to Mars Bluff as slaves in 1836. They lived in these cabins on the cotton plantation of J. Eli Gregg, in what was then Marion District. These cabins are the last two of eight that originally stood in a cotton field at what is now the center of the university campus.

Reverse The cabins, built of 4"x9" hand-hewn timbers, feature precise full-dovetail joints and pine plank floors. They were enlarged after the Civil War. Freedmen and later tenant farmers lived in these houses until the 1950s. Relocated several times, one cabin was moved to this site in 1980, the other in 1990. They were listed in the National Register of Historic Places in 1974.
Erected by Francis Marion University, 2002

120 Mt. Zion Methodist Church *HM*
Liberty Chapel Road

Front This church, founded in 1868 with Rev. James Wesley Johnson as its first minister, held its early services in a brush arbor. In 1870 trustees purchased this 1 3/4 acre tract to build a "Negro Schoolhouse" sponsored by the church, the first in the Mars Bluff community. This sanctuary, originally a frame building, was built in 1875 on a tract purchased from the school.

Reverse The sanctuary was extensively remodeled and covered in brick veneer in 1970. The cemetery nearby, established in 1876, includes the graves of such early church leaders as Anthony H. Howard (1840-1908), a former slave who served in the S.C. House of Representatives during Reconstruction. Howard was also one of several black farmers who grew rice here after the Civil War.

Erected by the Congregation, 2004

121 Mt. Zion Rosenwald School *NR*
5040 Liberty Chapel Road

Mt. Zion Rosenwald School was built in 1925 as an elementary school for African American children. The school was constructed with matching funds from the Julius Rosenwald Fund, created by the president of Sears, Roebuck, and Company to improve education for African American children in the South. Rosenwald funds were matched by donations from the local community. From 1917 to 1932, the Rosenwald Fund helped construct over 5,300 school buildings across the South, including about 500 in South Carolina. The construction of Mt. Zion Rosenwald School marked a major change in the educational opportunities for students in the Mars Bluff area. An earlier school, sponsored by Mt. Zion Methodist Church, was held in a building that had burned in the early 1920s. The Mt. Zion Rosenwald School, constructed according to plans developed by the Rosenwald Fund, was soundly built with large windows to bring in light. It served the rural community of Mars Bluff until 1952 when Mars Bluff School, a consolidated school for African American students in the area, opened.

122 Mt. Zion Rosenwald School *HM*
Liberty Chapel Road

Front This school, built in 1925, was the first public school for African American students in the Mars Bluff community. One of more than 5000 schools in the South funded in part by the Julius Rosenwald Foundation, it features a standard two-classroom plan typical of the

rural schools built by the foundation between 1917 and 1932.

Reverse The first school here, a private school built by Mt. Zion Methodist Church in 1870, burned in the early 1920s. Mt. Zion Rosenwald School usually operated on a four- or five-month calendar in which two or three teachers taught grades 1-6. It closed in 1952 when a new Mars Bluff Consolidated School opened. This school was listed in the National Register of Historic Places in 2001.

Erected by Mt. Zion United Methodist Church, 2002

123 Slave Houses, Gregg Plantation *NR*
Francis Marion University Campus

These two one-story log houses were built in the 1830s to house enslaved African Americans on the J. Eli Gregg Plantation, which is now the campus of Francis Marion University. The buildings were part of a group of seven houses placed on either side of a "street" leading to the main plantation house. The houses have been moved several times, but have remained on what was the Gregg Plantation property. Before 1870, the houses were moved several hundred yards to form a new community. Occupied until the early 1950s, the houses were again moved in 1971 for the construction of the Francis Marion Library. One of the buildings was brought to the current site in 1980, the other in 1990.

Georgetown County
Rural Georgetown County

124 Arundel Plantation Slave House *NR*

This is the only remaining building of what were once fifty cabins that made up the slave settlement at Arundel Plantation. Arundel was one of many large Georgetown County rice plantations that operated with slave labor from the mid-eighteenth century through the Civil War. This unusual Gothic Revival style cabin was built after 1841 by Frederick Shaffer, the seventh owner of Arundel. The slave house is a contributing property in the Pee Dee River Rice Planters Historic District.

125 Keithfield Plantation *NR*
*Northeast of Georgetown off
County Road 52*

Keithfield Plantation was one of several productive rice plantations on the Black River. In 1860 the plantation produced 315,000 pounds of rice with 81 slaves. Agricultural features associated with rice cultivation are particularly intact at Keithfield. These include fields, canals (including the remnants of a brick-lined canal), dikes, and trunks, originally constructed by enslaved African Americans and maintained in the same locations since the antebellum period. The Plantation also includes a one-room slave cabin built c. 1830. After the Civil War an uprising led by freedmen occurred at Keithfield in the spring of 1866. The freedmen left the ricefields, refused to work, and threatened the plantation manager with axes, hoes, and sticks, pelting him with bricks and rocks.

They finally forced him to jump in the Black River and swim to the other side.

126 Mansfield Plantation Slave Street *NR*
US Highway 701

Mansfield Plantation was established in the eighteenth century and by the last half of the century was producing rice. By the mid-nineteenth century, F.S. Parker owned the plantation. Plantation records at the South Caroliniana Library show that by 1860 Parker owned over 100 slaves and planted 235 acres of rice at Mansfield. Six slave houses and a slave chapel remain as reminders of the slaves who lived and worked on the plantation.

127 Pee Dee River Rice Planters Historic District *NR*
Pee Dee and Waccamaw Rivers northeast of Georgetown

The Pee Dee Rice Planters Historic District includes ricefields associated with seventeen plantations located along the Pee Dee River and the Waccamaw River. The plantations on the Pee Dee River include Hasty Point, Breakwater, Belle Rive, Exchange, Rosebank, Chicora Wood, Guendalos, Enfield, Birdfield, Arundel, Springfield, and Dirleton. The district also includes ricefields associated with these Waccamaw River plantations: Turkey Hill, Oatland, Willbrook, Litchfield, and Waverly. African American slaves cleared the land; constructed the canals, dikes, and trunks; and cultivated and processed rice on these plantations. The district also includes homes of the planters, two rice barns, and a slave house. The rice barn remaining on Hasty Point was built c. 1840-1850. In 1860 some 600,000 pounds of rice were produced with 225 slaves at Hasty Point and Breakwater plantations, both owned by Francis Weston. A rice barn associated with Exchange Plantation is also still standing. In 1850 180,000 pounds of rice were produced at Exchange Plantation with sixty-four slaves. The slave cabin remaining at Arundel Plantation was originally one of twelve cabins situated in a semi-circle around the overseer's house.

Georgetown

128 Jonathan A. Baxter House *NR*
932 Duke Street

This house, built c. 1890, was the home of Jonathan Alexander Baxter (1854-1927). Baxter was born free in Charleston to a shoemaker and his wife. His family moved to Georgetown when Jonathan was an infant. He was educated in the public schools in Georgetown and became a teacher. In the 1870s Baxter became involved in politics serving as an alderman and a commissioner of elections. He served three terms in the South Carolina House of Representatives from 1884-1889, after most African Americans had lost their seats with the end of Reconstruction. The house is included in the Georgetown Historic District.



Jonathan A. Baxter House

129 Bethel A.M.E. Church *NR*
417 Broad Street

The congregation of Bethel African Methodist Episcopal Church was organized c. 1865. Its first pastor was Rev. Augustus Z. Carr. The present church building is located approximately 100 feet from the original site. This church building was constructed in 1882 of wood. It was substantially remodeled and took its present appearance in 1908. The brick Gothic Revival building features two square crenellated towers on the front and gothic-arched window and door openings. It is included in the Georgetown Historic District.

130 Bethel Church *HM*
Corner of Duke and Broad Streets

This African Methodist Episcopal church was the first separate black church in Georgetown County. It was established by the Rev. A.T. Carr shortly after the 1863 Emancipation Proclamation, which freed the slaves. The church purchased this property Jan. 15, 1866, and remodeled the present building in 1908 when the Rev. R.W. Mance was minister. The educational building was built in 1949 under the pastorate of Rev. H.B. Butler, Jr. *Erected by the Georgetown Chapter of Delta Sigma Theta, 1988*

131 Bethesda Baptist Church *HM*
At the church, Wood Street

Organized shortly after the Civil War with Rev. Edward Rhue as its first pastor, Bethesda Baptist Church purchased this site by 1867. Construction of this sanctuary began in 1922 during the pastorate of Rev. A.W. Puller and was completed and dedicated during the

pastorate of Rev. G. Going Daniels in 1927. Rev. W.A. Johnson served as Bethesda's pastor from 1956 until his death in 1995.

Erected by the Georgetown Alumnae Chapter of Delta Sigma Theta, 1996

132 James A. Bowley House *NR*
231 King Street

This house, which was built c. 1890, was the home of James A. Bowley, a teacher, editor, legislator, and judge. Bowley, who was born free in Maryland c. 1844, came to Georgetown County as a teacher in 1867. During Reconstruction, he served in the South Carolina House of Representatives (1869-1874), as county school commissioner (1869), as county commissioner (1874) and as a probate judge. He was also the editor of the *Georgetown Planet*, a local newspaper. In the 1870s, Bowley developed a political rivalry with William H. Jones, another African American leader in Georgetown, which erupted in violence. The house is included in the Georgetown Historic District.

133 Fannie Carolina House *NR*
Corner of High Market and Wood Streets

This residence, which is included in the Georgetown Historic District, was the home of Mrs. Fannie Carolina, founder and owner of the Fan-O-Lin Beauty School. The Beauty School was one of the first in South Carolina. Mrs. Carolina also produced "Fan-O-Lin," a popular hair pomade.

134 Howard School *HM*
Corner of Duke and King Streets

After purchasing this land January 1, 1866, Georgetown Colored Academy built a school here. By 1908 the old building had been torn down and a new school built, its name changed to Howard. The elementary department moved into a new structure on Kaminski Street in 1938; the high school followed in 1949. After the 1984 graduation, predominantly black Howard merged with mostly white Winyah School to form Georgetown High School.

Erected by the Georgetown Chapter of Delta Sigma Theta, 1986

135 Mt. Olive Baptist Church *HM*
Duke Street

Front This church was founded in 1866 by Rev. James Smalls, its pastor for many years. The congregation, which built its sanctuary here on land owned by the Gospel Harp Society, grew to more than one hundred members by 1903. In 1914 trustees S.B. Belin, Neptune Boyd, Siward Dunmore, Joseph Gibson, I.J. McCottree, W.M. Salters, and Samuel White, Jr., purchased this property from the trustees of the Gospel Harp Society.

Reverse The first church here, a frame building, was replaced by this brick sanctuary in 1920. Built during the pastorate of Rev. T.O. Mills, it features elaborate stained glass windows. Mt. Olive was also one of several

Georgetown churches hosting graduation exercises for Howard High School in the 1940s.

Erected by the Georgetown Chapter, Delta Sigma Theta Sorority, 2001

136 Joseph H. Rainey House *NR/NHL*
909 Prince Street

According to local tradition, Joseph H. Rainey was born in this house in 1832 and lived here until the family moved to Charleston in 1846. Rainey's father was a slave who had purchased his freedom and the freedom of his family. Joseph H. Rainey worked as a barber in Charleston before the Civil War. Early in the war he was drafted by the Confederacy, but he and his wife Susan escaped to Bermuda. Rainey returned to this house in Georgetown after the Civil War and launched a career in politics. He served in the South Carolina Senate (1868-1870), and in 1870, he became the first African American to serve in the United States House of Representatives. He was elected to four consecutive terms, but was defeated by a white Democratic candidate in 1878. Rainey was an active member of Congress. He was an ardent supporter of civil rights for African Americans, Native Americans, the Chinese in California, and supported removing political disabilities from white Southerners. After leaving Congress, he served as an internal revenue agent (1879-1881) before moving to Washington, D.C. In 1886 he returned to Georgetown where he died in this house in 1887. The Joseph H. Rainey House was designated a National Historic Landmark in 1984. The Rice Museum in Georgetown has recently installed an exhibit interpreting the life of Rainey. For information about visiting the Rice Museum see www.ego.com/us/sc/myr/rice/.



Joseph Hayne Rainey House

137 Joseph Hayne Rainey *HM*
At the Rainey House, 909 Prince Street

This National Historic Landmark was the family home of Joseph H. Rainey, the first African American elected to the US House of Representatives, 1870-1879. Born in Georgetown County in 1832, Rainey, it is said, made blockade-running trips during the Civil War. He was a

delegate to the Constitutional Convention of 1868, served two years in the SC Senate, and two years as internal revenue agent of SC. He died in Georgetown, SC, in 1887.

Erected by the Georgetown Chapter of Delta Sigma Theta, 1994



Workers on Hobcaw Barony pounding rice, c. 1900

Georgetown Vicinity

138 Hobcaw Barony NR

Bellefield Plantation, US Highway 17

Bernard M. Baruch, nationally prominent political advisor and philanthropist, created the 15,680-acre Hobcaw Barony between 1905 and 1907 by acquiring and combining several eighteenth and nineteenth century rice plantations. Hobcaw, which he managed as a recreational hunting plantation, includes numerous buildings and sites that reflect the lives of African Americans from the early nineteenth century through the first half of the twentieth century. These resources include graveyards; extant villages with slave houses and later tenant houses; archaeological sites of slave settlements; and ricefields, canals, dikes, reservoirs, and roads created and maintained by African American labor. The most intact village is Friendfield. It includes a "street" with five remaining houses. Three of the houses were built as slave cabins and two were built by employees of Baruch c. 1935. The residences, including the remodeled slave cabins, were used by African American tenants into the twentieth century. The street includes a church (built between 1890 and 1900) and a dispensary moved to the site around 1935. A visitor's center at the entrance to the property is open Monday through Friday except for holidays. Access to the 17,500-acre property is available only through guided tours. For more information, visit www.hobcawbarony.com/.

Murrells Inlet Vicinity

139 Richmond Hill Plantation Archaeological Sites NR

This rice plantation on the Waccamaw River was owned by John D. Magill, who in 1860 owned 189 slaves. He was notorious for his brutal treatment of his slaves and his

inefficiency as a plantation manager. Slaves were poorly clothed and fed, punishments were cruel and frequent, and runaways were either shot or hanged. Twenty-eight of Magill's slaves escaped to Union troops when federal gunboats came up the Waccamaw River in 1862. The plantation house, overseers' houses, and slave houses burned by 1930. Archaeological investigations at the site of the slave settlement, which originally included twenty-four cabins, have the potential to increase our understanding of the lives of slaves on lowcountry rice plantations.

Pawley's Island

140 Cedar Grove Plantation Chapel NR

SC Highway 255, .2 mile north of its intersection with SC Highway 46

Rev. Alexander Glennie, rector of All Saints' Episcopal Church from 1830 to 1860, established a ministry to slaves on the rice plantations of Georgetown County and eventually built thirteen chapels for the slaves. Cedar Grove Plantation Chapel, built in 1850, is the only remaining chapel of these thirteen. The chapel originally stood on the plantation owned by Andrew Hassell, but was moved in 1898 and in 1976. In 1985, the chapel was moved to its present location on the grounds of All Saints' Church.

Greenville County

Greenville

141 John Wesley Methodist Episcopal Church NR

101 East Court Street

John Wesley Methodist Episcopal Church was built between 1899 and 1903. The congregation was organized soon after the Civil War by Rev. James R. Rosemond. Although born a slave in Greenville in 1820, Rosemond had been allowed to preach at churches before the Civil War. After the war he organized fifty Methodist Episcopal churches in the upstate. John Wesley is one of the earliest churches he organized. The congregation was first named Silver Hill, but in 1902 the name was changed to John Wesley Church. Over its history the congregation has met in a variety of locations including the Greenville Methodist Church, a Freedman's Bureau schoolhouse, and a log building on Ann Street. By 1869 a sanctuary seating 500 people had been constructed at Choice and Cleveland streets. It was used by the congregation until about 1900. The foundations for the present building on East Court Street were laid in 1899. It is an excellent example of Gothic Revival church architecture of the late nineteenth and early twentieth centuries.

142 Matoon Presbyterian Church NR

415 Hampton Avenue

Matoon Presbyterian Church is a part of the Hampton-Pinckney Historic District and is in one of Greenville's oldest neighborhoods. The Matoon congregation was

organized in 1878, and this building was constructed in 1887. The ground floor originally held a parochial school for African American students in the first through the ninth grades, which had been discontinued by 1930. More recently, the church has housed a daycare center.

143 Working Benevolent Society Hospital *HM*
Corner of Green Avenue and Jenkins Street

Front The Working Benevolent Society Hospital, first known as St. Luke Colored Hospital, was a two-story frame building standing here at the corner of Green Avenue and Jenkins Street. Founded in 1920, it served blacks in Greenville for twenty-eight years. The Working Benevolent Grand Lodge of S.C., at Broad and Fall Streets in Greenville, operated the hospital from 1928 until it closed in 1948.

Reverse The hospital, described at its opening as "one of the most modern institutions in the South for colored people," had three wards and twenty-two beds in semi-private and private rooms. Mrs. M.H. Bright was the first superintendent. A registered nurse and a graduate of the Tuskegee Institute, she had been superintendent of the Institute hospital. Most of the superintendents after her were nurses as well.

Erected by the Green Avenue Area Civic Association, 2003

144 Working Benevolent Temple & Professional Building *NR*
Broad and Fall Streets

The Working Benevolent State Grand Lodge of South Carolina was a health, welfare, and burial benefit society for African Americans in South Carolina. The Lodge designed, built, and financed this building in 1922 to serve as its headquarters and administrative offices and to attract black business people to Greenville by providing office space for their businesses. The building has provided office space for many of Greenville's African American doctors, lawyers, dentists, insurance firms, a newspaper, and Greenville's first black mortuary. During the 1960s, the temple was used for meeting space for local organizers of the Civil Rights Movement.

Greenwood County
Greenwood

145 Mt. Pisgah A.M.E. Church *NR*
Hackett Avenue and James Street

The congregation of Mt. Pisgah African Methodist Episcopal Church was organized in the early years of the twentieth century. It was an offshoot of the Weston Chapel A.M.E. Church, the mother church of the Greenwood District. The building for the new church was designed and constructed by members of the congregation in 1908. The brick church features Gothic details including the stained glass windows with Gothic arches, corbeled brick hoods, and buttresses. Mt. Pisgah A.M.E. has been a longtime supporter of African American education, helping to fund Allen University

and providing assistance to members of its congregation to attend Allen. Because of its central location in the city of Greenwood and its large size, the church has been used for meetings and community activities throughout its history.

Kirksey Vicinity

146 Trapp and Chandler Pottery Site *NR*

There was a pottery factory on this site as early as c. 1834. By c. 1844 the pottery was owned by Rev. John Trapp. Thomas M. Chandler, a master potter, was associated with the pottery from c. 1844 to c. 1850. This factory, like others in the old Edgefield District, produced utilitarian stoneware with a distinctive use of alkaline glaze, a unique style of decoration, and a heavy reliance on slave labor before 1865. According to marks on ceramics from the pottery as well as historical records, slaves worked at the pottery where they produced a unique art form. The Trapp and Chandler Pottery Site is the last known intact site of a production center of Edgefield decorated stoneware. Further archaeological research at the site will reveal information about the manufacture of alkaline glaze stoneware as well as a cross section of the variability of vessels.

Hampton County

Hampton

147 Hampton Colored School *NR*
West Holly Street

Ervin Johnson, a local African American carpenter, built Hampton Colored School with the help of community volunteers in 1929. The two room school opened in 1929-30 and served students in grades one through eight. At first funds were so scarce it was only open from October to March. Eventually, however, donations from the black community allowed it to operate for a full school year, and it later offered high school courses. Hampton School remained the only black school in Hampton until Hampton Colored High School was built in 1947, and the old Hampton Colored School was converted into the lunchroom for the high school.

148 Hampton Colored School *HM*
Holly Street, between Lightsey and Hoover Streets

Constructed for black students, this elementary school was built shortly after Hampton County School District purchased the land in the late 1920s. Two of the school's alumni of the 1930s and 1940s, brothers James F. and Julius C. Fields, achieved national stature as actors, dancers, and choreographers in stage, television, and motion picture productions.

Erected by the Hampton County Historical Society, 1989

Horry County

Conway Vicinity

149 True Vine Missionary Baptist Church HM

At the church, 3765 SC Highway 90

Front This church was organized in 1894 by founders Antey Graham, Beney Graham, Samuel Graham, Will Hill, and Ben Wilson, and became a member of the Kingston Lake Association. The first sanctuary, a frame building, was built about 1913 and located near what is now S.C. Hwy. 90; it was later on Burroughs Road.

Reverse Rev. Patrick Dewitt, Rev. Solomon Chestnut, Rev. A.T. Graham, and Rev. H.H. Wilson were among the earliest pastors serving True Vine Missionary Baptist Church. In 1943 the old sanctuary was moved to this site by a team of mules. The present brick sanctuary, the second serving this congregation, was built in 1971.

Erected by the Congregation, 1999

Jasper County

Ridgeland Vicinity

150 Honey Hill/Boyd's Neck Battlefield NR

Good Hope Plantation

The Battle of Honey Hill was one of the three biggest battles fought in South Carolina during the Civil War. It was also important because of the presence of African American troops, including the 55th Massachusetts, who took part in the battle. The battle was one of the last Confederate victories of the Civil War. It took place when part of Sherman's southern strategy involved the destruction of the railroad from Charleston to Savannah. Union troops moved up the Broad River, landed at a point named Boyd's landing, and attempted to march inland to the railroad. They got lost numerous times, however, and by the time they found the correct road to the railroad, the Confederate forces had received reinforcements, and fortified their positions. Because of these factors, the battle was severely one-sided; Union forces suffered about 700 casualties, while only eight Confederates were killed. This site is important, because it contains remarkably well-preserved remains of Confederate and Union earthworks, as well as the roads and dikes that were significant to the outcome of the battle. The property is also significant as an archaeological resource, with potential to yield information concerning the Honey Hill campaign and the material culture of the forces engaged.

Tillman

151 St. Matthew Baptist Church HM

At the church, SC Highway 336

This church was founded in 1870 with Rev. Plenty Pinckney as its first minister and worshipped in a "bush tent" nearby until a log church was built a few years later. A new frame church was built on this site in the 1890s during the pastorate of Rev. C.L. Lawton. The present sanctuary was built in 1960 during the tenure

of Rev. R.M. Youmans, who served here for more than 35 years.

Erected by the Congregation, 2002

Kershaw County

Camden

152 Bonds Conway House NR

811 Fair Street

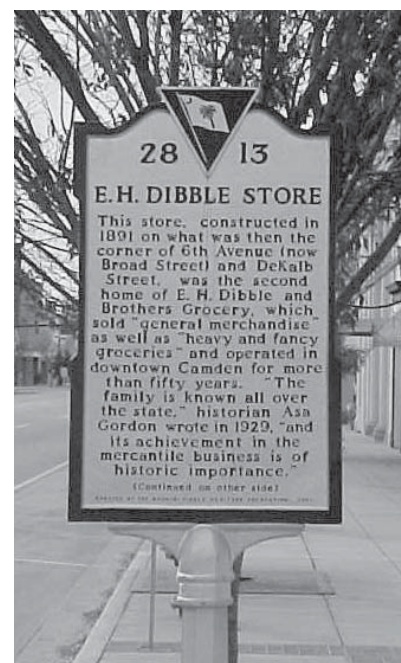
Bonds Conway was born a slave in Virginia in 1763. He was brought to Kershaw County in 1792 by his owner, Peter Conway. Bonds Conway was allowed to hire himself out and earn money. In 1793 Zachariah Cantey purchased Bonds Conway using Conway's own money. With this purchase Cantey "relinquished any title or claim" to Conway. After purchasing his freedom in this manner, Conway worked as a skilled carpenter. He also began to purchase land in Camden and by the time of his death, Conway owned land extending through the center of the block bordered by York, Market, King, and Lyttleton streets. He built this house on that property c. 1812. In the 1970s the Kershaw County Historical Society purchased the house, moved it to its present location, and restored it. The Bonds Conway House is included in the Camden Historic District, and is open to the public on a limited basis. More information is available at www.mindspring.com/~kchistory/bonds.htm.

153 E.H. Dibble Store/Eugene H. Dibble HM

Corner of Broad and DeKalb Streets

Front This store, constructed in 1891 on what was then the corner of 6th Avenue (now Broad Street) and DeKalb Streets, was the second home of E.H. Dibble and Brothers Grocery, which sold "general merchandise" as well as "heavy and fancy groceries" and operated in downtown Camden for more than fifty years. "The family is known all over the state," historian Asa Gordon wrote in 1929, "and its achievement in the mercantile business is of historic importance."

Reverse Eugene Heriot Dibble (1855-1934), prominent Camden merchant, was the son of Andrew H. and Ellie Naudin Dibble. He also served in the S.C. House 1876-78. The first Dibble store in Camden, founded by Eugene's brothers John Moreau Dibble (1848-1877), was on lower



Main Street; after his death Ellie Naudin Dibble and her sons operated it. After E.H. Dibble's death in 1934 an obituary recalled, "he always lent his influence for the good of the community."

Erected by the Naudin-Dibble Heritage Foundation, 2001

154 Mather Academy HM

Corner of South Campbell and West Dekalb Streets

Front Mather Academy was founded in 1887 by the New England Southern Conference of the Women's Home Missionary Society of the Methodist Church. It succeeded a freedmen's school opened during Reconstruction by Sarah Babcock, who returned to Massachusetts, married Rev. James Mather, and became the corresponding secretary of the Southern Conference when it organized in 1883. The Methodists opened a "Model Home and Industrial School" on this site in 1887.

Reverse Mather Academy educated girls, and later boys, in grades 1-11 until grade 12 was added in 1928. The Southern Assn. of Secondary Schools and Colleges gave it an "A" rating in 1937. A new main building, library, dormitories, and gym were all built between 1900 and 1964. In 1959 Mather merged with the Boylan-Haven School of Jacksonville, Fla., to become Boylan-Haven-Mather Academy. It closed here in 1983; the last building was demolished in 1995.

Erected by the Boylan-Haven-Mather Academy National Alumni Association, 2000

Camden Vicinity

155 Thomas English House NR

State Road 92

Thomas English was a prominent planter who had this house built sometime around 1800. After the Civil War, the house was purchased by the South Carolina Land Commission and sold under a payment plan to newly freed slaves. In the 1870s and early 1880s, the property appears to have been owned by an African American man named Gibbes Carter and his wife. After his death Carter's widow owned the property until 1900. In 1991 the house was moved about two miles from its original location on Kershaw County Road 12.

Lancaster County

Cauthen Crossroads Vicinity

156 Mt. Carmel A.M.E. Zion Church and Campground NR

SC Highway 19, near its intersection with SC Highway 620

Isom Caleb Clinton (1830-1904), a former slave, helped establish Mt. Carmel African Methodist Episcopal Zion Church and its campground c. 1870. The campground is associated with the formative years of the A.M.E. Zion Church in South Carolina. In 1867 the South Carolina Conference of the A.M.E. Zion Church was organized and

Isom Clinton was ordained a deacon. In 1892 he was consecrated a bishop. The Mt. Carmel A.M.E. Campground was the site of annual camp meetings held every September under the auspices of the A.M.E. Zion Church. The interdenominational meetings continue today and draw participants from several states. The campground includes small frame or concrete block cabins, called tents, arranged in a rough rectangle. Many of the tents, where worshipers stay during camp meetings, have been used by the same families for generations. A shed-like arbor, located near the center of the rectangle, is the focus of the revival meetings. The Mount Carmel A.M.E. Zion Church is located on the southern side of the campground. The brick-veneer building is said to be the fourth church building on the site. The church graveyard is located on the northern side of the campground. It includes the grave of Frederick Albert Clinton (1834-1890), younger brother of Isom Clinton. Frederick Clinton was instrumental in the founding and growth of Mt. Carmel and was also involved in politics, serving in the South Carolina Senate from 1870 to 1877.



Mt. Carmel A.M.E. Zion Campground Arbor

157 Mt. Carmel Campground HM

At the campground, County Road 19, 1.6 miles south of Cauthen Crossroads

Front According to local tradition, this African Methodist Episcopal Zion Campground was established c. 1870. Instrumental in organizing the campground was former slave Isom Caleb Clinton, who was ordained Bishop of the church in 1892. Through the years the campground has flourished; hundreds now participate in the annual ecumenical encampment.

Reverse Mt. Carmel A.M.E.Z. Campground was entered in the National Register of Historic Places in 1979.

Frederick A. Clinton (1834-1890), organizer and lifetime trustee of Mt. Carmel, brother of Bishop I.C. Clinton and the first Lancaster County black elected to the S.C. Senate (1870-1877), is buried here.

Erected by Mt. Carmel A.M.E. Zion Church, 1981

Kershaw

158 Clinton A.M.E. Zion Church NR

Johnson Street

The congregation of Clinton African Methodist Episcopal Zion Church, which was organized in the early twentieth

century, was the first separate African American congregation in Kershaw. This wood frame vernacular Gothic Revival building was constructed in 1909. Clinton A.M.E. Zion Church was named for Isom Caleb Clinton, an ex-slave who was a prominent minister in the A.M.E. Zion Church and who was ordained as a bishop in 1892.

159 Unity Baptist Church *NR*

Corner of Sumter and Hart Streets

The congregation of Unity Baptist Church was organized in 1909 and originally met in the homes of members. Its congregation was an outgrowth of Kershaw's first Baptist Church. Unity was the second separate African American church established in Kershaw in the early twentieth century. The congregation occupied this sanctuary in April 1910. The wood frame church was built by Deacon George L. Shropshire, a local contractor and carpenter. It is a particularly intact vernacular example of Gothic Revival church architecture. Rev. A.W. Hill became Unity's first full-time minister in 1911. His successor, Rev. L.C. Jenkins, was the first pastor to occupy the parsonage adjacent to the church, which was built c. 1922 and is also listed in the National Register.

Lancaster

160 Clinton Memorial Cemetery *HM*

Clinton School Road

Front More than 300 members of Lancaster's black community are buried here, with the first grave dating to 1864. Originally the Clinton family cemetery, it was donated to Mt. Zion A.M.E. Church in 1960 by Dr. John J. Clinton (1889-1974). Prominent citizens buried here include clergymen, educators, businessmen, and politicians, and many veterans of American wars from World War I through Vietnam.

Reverse **Isom C. Clinton**

This cemetery is named for Isom Caleb Clinton (1830-1904), buried here with his family. Born a slave, Clinton organized Mt. Carmel A.M.E. Zion Church in 1866 and served as an elder for many years until he became a bishop in the A.M.E. Zion Church in 1892. He also founded one of the first black public schools in Lancaster County and served as county treasurer both during and after Reconstruction. An obituary called Clinton's influence "manifest in this community and throughout the county."

Erected by the Lancaster County History Commission, 2001

161 Lancaster Normal and Industrial Institute *HM*

East Barr Street

Front Located on this site, Lancaster Normal and Industrial Institute for black students was incorporated in 1905; M.D. Lee was president and J.G. McIlwain chairman of the board. By 1912, the school was offering both elementary and advanced education to a number of students, many of whom trained for industrial employment or as teachers.

Reverse This school, incorporated in 1905, was operated by the General Conference of the African Methodist Episcopal Zion Church. By 1908 the campus included the Springs Industrial Building, named in honor of Colonel Leroy Springs (a benefactor of the institute), and the Clinton Young Men's Building, named for African Methodist Episcopal Zion Bishop I.C. Clinton.

Erected by the Lancaster County Historical Commission, 1977

Laurens County

Gray Court

162 Laurens County Training School *HM*

Off West Mill Street

Front The Laurens County Training School, located here 1924-1954, had its origins in Gray Court School, a one-room school founded ca. 1890 on the grounds of Pleasant View Baptist Church. The training school, opened in 1924 in a building constructed with assistance from the Rosenwald Fund, taught grades 8-11 until 1948.

Reverse This school, at first emphasizing farming and homemaking skills, later expanded its curriculum to include more academic courses and became an accredited high school in 1948-49 with the addition of grade 12. The school closed and was later demolished when Laurens County schools were consolidated in 1954. *Erected by the Laurens County Training School Alumni Committee, 2001*

Laurens

163 Bethel A.M.E. Church *NR*

234 Caroline Street

Bethel African Methodist Episcopal Church, which was organized in 1868, was one of the first African American congregations in Laurens. The congregation built this brick Romanesque Revival structure c. 1910. The church was constructed by Columbus White, a local African American contractor. Two bishops of the A.M.E. church have come from Bethel. The church is included in the Laurens Historic District.

164 Charles Duckett House *NR*

105 Downs Street

Charles H. Duckett built this house c. 1892 and lived here until his death in 1942. Duckett was a carpenter, contractor, and lumber dealer in Laurens and owned the only lumberyard in Laurens for many years. The house demonstrates Duckett's skill in carpentry and building. Besides his construction and lumber business, Duckett also operated a funeral home and was active in civic affairs and in the Bethel A.M.E. Church. He was well-respected in both the black and white communities in Laurens. Upon his death, the Laurens newspaper credited Duckett with being "the only Negro in the southern states who operated a retail lumber business" and called him "the city's most outstanding colored citizen."

165 Saint Paul First Baptist Church NR
Corner of Caroline and Hampton Streets

This Romanesque Revival-style brick church was built in 1912 by Columbus White, a local African American contractor. Saint Paul First Baptist Church was the first black Baptist church in Laurens. The church is included in the Laurens Historic District.

Lee County
Bishopville

166 Dennis High School NR
410 West Cedar Lane

Dennis High School, which was constructed in 1936, was the first high school for African Americans in Lee County and drew students from Bishopville and rural areas outside the town. The handsome substantial brick school building improved education for African American youth in the county and also served as a center for community activities. Contrasted with the much larger Bishopville High School, built in the same year for white students, Dennis High School illustrates the inequalities of South Carolina's "separate but equal" educational system. In 1948 a new black high school was built and Dennis became an elementary school. Renovations made to the school in 1954 during the "Brown vs. Board of Education" era are associated with the state's desperate attempt to prove the equality of education in South Carolina through greatly increased allocations to African American schools. State funds were also used to build a new black elementary school, and Dennis became a primary school until it closed in 1970 when schools were integrated in Lee County.

Lexington County
West Columbia

167 Saluda Factory Historic District NR
Along the Saluda River

The Saluda Factory, built in the 1830s, was one of the first textile manufacturing plants in the state. It was operated by slave labor, and the main products of the mill were brown shirting and a colored cotton fabric used in making clothing for slaves. The factory was burned in February of 1865 by General William T. Sherman's army, but was rebuilt of wood on the original granite foundations after the war. This factory burned in 1884 and was never rebuilt. Today all that remains of the factory are the granite foundations, which give an outline of the building's dimensions and the granite sluices used for diverting river water to power the mill. The ruins are located on the grounds of Riverbanks Zoo, which has erected a Saluda Factory Interpretive Center nearby. More information is available at www.riverbanks.org/s08history/.

168 Saluda Factory HM
US Highway 378

One mile east on the Saluda River stood a four-story granite building erected by the Saluda Manufacturing

Company, incorporated in 1834. Operated by slave labor, it was, at one time, the largest cotton factory in the state. Burned by Sherman on Feb. 17, 1865, it was rebuilt and operated for some time after the war.
Erected by the Lexington County Historical Society, 1962

Marion County
Marion

169 Taylor's Barber Shop NR
205 North Main Street

Taylor's Barber Shop has been a fixture in Marion for over one hundred years. The business was founded by Rev. Thomas E. Taylor, who was born in 1863. Taylor was known as the "white man's barber" because he catered specifically to white clientele. The barbershop had marble countertops, bootblack chairs, and private rooms with bathtubs for travelers passing through town. Rev. Taylor died in 1935. His barbershop is included in the Marion Historic District.



**Taylor's Barber Shop,
Original Sinks**

Mullins

170 Mt. Olive Baptist Church NR
301 Church Street

Wade Alston Ford, an African American architect from Lake View, South Carolina, designed and oversaw construction of this Late Gothic Revival church. Five volunteer craftsmen built the cruciform church between 1922 and 1926. This is the second building to house the congregation, which was founded in 1882 underneath a bush arbor.



Mt. Olive Baptist Church

171 Mt. Olive Baptist Church *HM*

Corner of Church and Mullins Streets

This church was founded in 1882 by 16 charter members, all former slaves or the children of former slaves. It held services in a brush arbor and a cotton gin before building its first sanctuary in 1886 at Main and Marion Streets. The present sanctuary, designed by Negro architect Wade Alston Ford and built by members of the congregation in 1922-26, was listed in the National Register of Historic Places in 2000.

Erected by the Congregation, 2002

Marlboro County

Bennettsville

172 St. Michael's Methodist Church *NR*

116 Cheraw Street

St. Michael's Methodist Church was designed by prominent African American architect Miller F. Whittaker and constructed c. 1922. Whittaker was a professor of mechanical arts at South Carolina State College who later served as president of the college (1932-1949). The church is included in the Bennettsville Historic District.

Orangeburg County

Elloree

173 Shiloh A.M.E. Church *HM*

Cleveland Street

Front This church, founded in 1886, was organized by Revs. D.A. Christie and C. Heyward with Sol Ellerbe and Mordecai Williams as trustees and Galas Cula, Walter Montgomery, and Henry Tilley as stewards. Its first services were in a brush arbor, and its first sanctuary was built nearby in 1887. This sanctuary, a frame building later covered in brick veneer, was built in 1892.

Reverse Member Robert Lee Williams (1862-1949) was a community leader and progressive farmer. When he died at the age of 87 Elloree businesses closed in his memory and the New York Times called him "generally and sincerely mourned." The church also hosted numerous meetings during the Civil Rights Movement of the 1950s and 60s seeking to desegregate local schools and businesses.

Erected by the Williams-Waymer-Carrion-Murray Family Reunion, 2003

Orangeburg

174 All Star Bowling Lanes *NR*

559 East Russell Street

After the Civil Rights Act of 1964 became law, most of Orangeburg's public accommodations soon desegregated. However, white resistance to desegregation remained, and the management of the All Star Bowling Lanes refused to comply. From 1964 to 1968, the management turned away African Americans, including students at South Carolina State, Claflin College, and even a Little League team in town to play at the Little League World

Series. In early 1968, protests were staged in the bowling alley and in the parking lot. During the first week of February, blacks were arrested for trespassing and vandalism, and police physically restrained and beat back a crowd of African American students, who retreated. These events led directly to a confrontation on the campus of South Carolina State University known as the "Orangeburg Massacre," in which three young men were killed.

175 Claflin College Historic District *NR*

Claflin College

In 1869 Rev. T. Willard Lewis and Rev. Alonzo Webster, Methodist ministers from the North who had come to South Carolina as missionaries to the former slaves, established Claflin University. The school was named in honor of the family of Lee Claflin, a wealthy Methodist layman of Massachusetts. In addition to northern missionaries, the board of trustees included prominent black South Carolinians. Although it was chartered as a university, in the early years Claflin, of necessity, provided a basic grammar school education for the freedmen. In the late nineteenth century, preparatory and normal courses (high school level) became an important component of the school. In the early twentieth century there were no four-year public high schools for African Americans in South Carolina able to award official state high school diplomas. Claflin provided hundreds of students from all parts of the state with a high school education. The name of the school was changed from Claflin University to Claflin College in 1914. In 1922 Dr. J.B. Randolph became the first African American president of Claflin. In the following years, as public education improved somewhat, the number of college students increased and the high school and grammar school courses were discontinued. Numerous graduates achieved prominence in medicine, the ministry, and other professional fields. The education of teachers was a primary goal of the school, which provided teachers for public schools throughout the state. Historic buildings on the Claflin campus reflect the development of the school in the last years of the nineteenth century and the first two decades of the twentieth century. These include Lee Library (1898), Tingley Memorial Hall (1908), Trustee Hall (c. 1910), Wilson Hall (1913), and the Dining Hall (1913). Most of the buildings were constructed with funds donated by northern philanthropists. Lee Library and Tingley Memorial Hall were designed by William Wilson Cooke, superintendent of vocational training at Claflin and a pioneer African American architect in South Carolina and the nation.

176 Claflin College *HM*

At the entrance to the Claflin College campus

Front Claflin College, founded in 1869 as Claflin University, is the oldest historically black college in S.C. and was established to "advance the cause of education, and maintain a first-class institution . . . open to all



without distinction of race or color." It was named for two generations of the Claflin family of Mass., Lee Claflin (1791-1871), a prominent Methodist layman, and his son Gov. William Claflin (1818-1903), who supported and helped fund the new institution.

Reverse The S.C. Agricultural and Mechanical Institute opened at Claflin in 1872 and was the predecessor of S.C. State University, founded in 1896. Claflin, associated with and supported by the Methodist Church, featured in its early years industrial, manual, and agricultural training; primary and secondary education; and college-prep and college courses, including architecture, law, teacher education, and theology. It was renamed Claflin College in 1979. *Erected by Claflin College, 1998*

177 Dukes Gymnasium NR

South Carolina State University

John H. Blanche, a South Carolina State College student in mechanical arts, designed this building under the supervision of Miller F. Whittaker. Whittaker, one of South Carolina's first professionally trained African American architects, was dean of the mechanical arts department and later served as president of the college (1932-1949). Thomas Entzminger, an African American carpenter from Columbia, was chief building supervisor when Dukes Gymnasium was constructed in 1931. Instructors in mechanical arts courses at the college installed the steel framing, plumbing, and electrical systems and supervised other parts of the construction. Funding for the building was provided by student recreation fees.

178 East Russell Street Area Historic District NR

*East Russell Street between Watson and
Clarendon Streets and along portions of
Oakland Place, Dickson Street, and
Whitman Street*

This historic district contains a collection of late nineteenth and early twentieth century houses and demonstrates the relationships between whites and blacks during the years 1850 to 1930. Many African American residents employed in service industries lived in the modest houses along the side streets, while affluent white residents lived along East Russell and Whitman streets in more imposing houses on large landscaped lots. African American residents of this neighborhood generally worked in a service capacity; for example, they were laundresses, drivers, and house servants.

179 Fisher's Rexall Drugs NR

East Russell and Middleton Streets

A contributing property in the Orangeburg Downtown Historic District, the lunch counter in this drugstore, along with that of the Kress Department Store, was the scene of sit-ins and protests in 1960.

180 Major John Hammond Fordham House NR *415 Boulevard Street*

This house was built in 1903 for Major John Hammond Fordham, a lawyer and prominent African American citizen of Orangeburg. Fordham, a native of Charleston, moved to Orangeburg in 1874 after he was admitted to the Bar. In addition to practicing law, Fordham served in several appointive governmental positions, including coroner of Orangeburg (1874-1876), postal clerk in the railway mail service (1877-1887), and deputy collector of internal revenue (1889-1893 and 1887-?). Fordham was also a leader in the Republican party in the state. The house was designed by William Wilson Cooke. Cooke was superintendent of the vocational training program at Claflin University (1897-1907) and later became the first African American to serve as a senior architectural designer in the U.S. Supervising Architect's Office.



Hodge Hall, South Carolina State University

181 Hodge Hall NR

South Carolina State University

Hodge Hall was built in 1928 for the agriculture and home economics departments at South Carolina State College. The building was designed by Miller F. Whittaker, the dean of the college's mechanical arts department. The design and supervision of the building's construction were requirements for the fulfillment of Whittaker's Master of Science degree from the architectural department of Kansas Agricultural College. (Professional architectural training was not then available for African Americans in South Carolina.) Whittaker was one of South Carolina's first professionally trained African American architects. His expression of sound architectural principals at Hodge Hall demonstrates his expertise. South Carolina State College students helped construct the two-story brick building.

182 Law Offices of Coblyn and Townsend NR *Corner of Amelia and Middleton Streets*

This building, listed as a contributing property in the Orangeburg Downtown Historic District, housed the offices of Earl W. Coblyn and Zack E. Townsend. Coblyn

and Townsend were African American lawyers who represented the plaintiffs in the *Adams v. School District No. 5* case in 1964, which resulted in enforced desegregation of Orangeburg schools.

183 Lowman Hall *NR*
South Carolina State University

Lowman Hall, which was constructed in 1917 as a men's dormitory, is the oldest intact building on the campus of South Carolina State University. It is associated with the development of the college from the insubstantial frame buildings when it opened in 1896 to the permanent brick buildings constructed in the twentieth century. Lowman Hall was one of the first designs of Miller F. Whittaker, who was then on the college faculty. Whittaker was a pioneer African American architect in South Carolina and his work helped set standards for students aspiring to the architectural profession.

184 Mt. Pisgah Baptist Church *NR*
310 Green Street

According to tradition, this is the second building for the Mt. Pisgah Baptist Church congregation, which was organized around the mid-nineteenth century. It was constructed in 1903 by A.W. Thorne, an African American builder. The brick church features a sophisticated design including a square plan with a prominent tower on the south corner, which includes the entrance to the church. Other significant features of the church include complex three-part stained glass windows and beaded board wainscoting and ceiling on the interior. Nelson C. Nix, who served as pastor of Mt. Pisgah for forty years in the early twentieth century, was also the dean of the mathematics department at South Carolina State College.



Orangeburg City Cemetery

185 Orangeburg City Cemetery *NR*
Windsor and Bull Streets

The Orangeburg Cemetery Association purchased this land in 1888. When it was chartered in 1889, the Orangeburg City Cemetery became the first non-church-owned cemetery for African Americans in Orangeburg. Many prominent African American residents of Orangeburg are buried here, including Johnson C. Whittaker, one of the first African American cadets at

West Point (and father of Miller F. Whittaker), and Robert Wilkinson, a president of South Carolina State.

186 The Orangeburg Massacre *HM*
On the campus of South Carolina State University

On February 8, 1968, after three nights of escalating racial tension over efforts by S.C. State College students and others to desegregate the All Star Bowling Lanes, 3 students died and 27 others were wounded on this campus. S.C. Highway Patrolmen fired on a crowd here, killing Samuel Hammond Jr., Delano Middleton, and Henry Smith. This tragedy was the first of its kind on any American college campus.

Erected by South Carolina State University, 2000

187 South Carolina State College Historic District *NR*
300 College Street

The Colored Normal, Industrial, Agricultural, and Mechanical College of South Carolina was established in 1896 by the South Carolina General Assembly for the education of African American youth. The college was formed soon after the adoption of the 1895 state constitution, which upheld segregation as long as it provided "separate but equal" facilities for whites and blacks. Although South Carolina State was chronically under-funded by the General Assembly, it played a critical role in providing higher education for African Americans in the state. In the early years, because of prevailing white attitudes, the college emphasized the trades and industries rather than four-year college degrees. The buildings in the district illustrate the development of South Carolina State between 1917 and 1949. During this period the college made the transition to becoming a true college rather than a normal, industrial, agricultural, and mechanical school. By 1941 the Southern Association of Colleges and Secondary Schools rated South Carolina State a Class A institution, and shortly after World War II the college began a graduate program and a law school. The school was renamed South Carolina State College in 1954 and South Carolina State University in 1992. Between 1917 and 1949 South Carolina State was able to improve its physical plant in spite of inadequate state funding, which was lower than the funding for the white public colleges. The buildings constructed on campus during this period were usually designed by faculty of the college and often built by students. Historic buildings in the district include: Lowman Hall (1917), Marion Birnie Wilkinson YWCA Hut (1925-1927), Hodge Hall (1928), Home Management House (1928), Mechanical Industries Hall (1938-1942), Miller Hall (1938), Wilkinson Hall (1938), Industrial Arts Building (1941), Power House and Smoke Stack (1945), and Moss Hall (1949). During the 1960s South Carolina State played a significant role in the Civil Rights Movement. Students participated in the sit-in movement of 1960, aimed at the desegregation of lunch

counters at downtown Orangeburg stores and the Orangeburg Movement of 1963-1964, aimed at the desegregation of public accommodations and local compliance with Federal plans for the desegregation of



Smith-Hammond-Middleton Memorial, South Carolina State College Historic District

public schools. In 1968 South Carolina State students' protest of the segregation of the All Star Bowling Lanes turned into tragedy. During a confrontation between angry students and local law enforcement, state highway patrolmen fired into a group of students, killing three of them and wounding twenty-eight others. A monument to the memory of Henry Smith, Samuel Hammond, and

Delano Middleton was erected on Center Court on the campus in 1969. The Smith-Hammond-Middleton Memorial is included in the historic district.

188 South Carolina State University *HM* *At the entrance to South Carolina State University*

Front S.C. State University was founded in 1896 as the Colored Normal, Industrial, Agricultural, & Mechanical College of S.C., with its origins in the Morrill Land Grant Acts of 1862 and 1890 providing for land-grant colleges. Intended "for the best education of the hand, head and heart of South Carolina's young manhood and womanhood of the Negro race," it became S.C. State College in 1954 and S.C. State University in 1992.

Reverse South Carolina State has been called "at least symbolically, the most important educational institution in black Carolina since its founding." Students were also active in the Civil Rights Movement of the 1950s and 1960s, taking part in sit-ins, the Orangeburg Movement of 1963-64 seeking desegregation of downtown businesses, and the Orangeburg Massacre in 1968.

Erected by South Carolina State University, 1997

189 Tingley Memorial Hall, Claflin College *NR* *College Avenue*

Tingley Memorial Hall was designed by William Wilson Cooke and constructed in 1908 with funds donated by S.H. Tingley of Providence, Rhode Island, in memory of his wife, Adella M. Tingley. The two-story Georgian

Revival building, which was erected for the use of the English and Pedagogical Department at Claflin, contained classrooms and an assembly hall. After the main campus building burned in 1913, Tingley became the administration building. William Wilson Cooke was born in Greenville in 1871. He completed the classical preparatory course at Claflin, served as superintendent of mechanical arts at Georgia State College, and returned to Claflin as superintendent of vocational training from 1897-1907. During this period Cooke earned a B.S. degree from Claflin and took courses at the Massachusetts Institute of Technology and Columbia University. The composition of the building and the sophisticated use of classical motifs reflect Cooke's knowledge and skill as an architect. In 1907 Cooke became a senior architectural designer with the United States Supervising Architect's Office in the Department of Treasury in Washington, D.C., the first African American to hold this position. Cooke spent twenty-two years supervising construction work for the federal government. His career also included ten years in private practice in Illinois and Indiana.



Tingley Memorial Hall, Claflin College

190 Treadwell Street Historic District *NR* *Treadwell and Amelia Streets*

The Treadwell Street Historic District is an intact example of an early twentieth century middle-class African American neighborhood. African American professionals, as well as laborers and tradesmen lived in the area, including Dr. Henry Rowe, physician; Rev. Nelson Nix, pastor of Mt. Pisgah Baptist Church; and Professor J.A. Pierce of South Carolina State. Pierce's wife operated a school for African American children out of their home.

191 Trinity Methodist Episcopal Church *NR* *185 Boulevard Street, N.E.*

Trinity Methodist Episcopal Church, constructed over a sixteen-year period from 1928 to 1944, is an excellent example of twentieth century Gothic Revival church architecture. It was designed by William K. Wilkins (1881-1937), a professor of manual training and

industrial education and teacher-trainer of shop work at South Carolina State from 1918 until his death in 1937. Wilkins, who was educated at Claflin College, South Carolina State, and the Carnegie Institute of Technology, never held an architect's license, but designed buildings under the supervision of Miller F. Whittaker, director of the mechanical arts department at South Carolina State. This is the fourth building associated with the Trinity Methodist Episcopal Church congregation, which was organized in 1966 by Methodist ministers from the North. Although a groundbreaking ceremony was held for the present sanctuary in 1928, construction proceeded slowly as the church found itself in the Depression. The first services in the completed building were held in August 1944. Trinity Methodist Episcopal Church played a central role during the Civil Rights Movement of the 1950s and 1960s as the site of numerous organizational and strategic meetings.

192 Trinity United Methodist Church *HM*
At the church, 185 Boulevard, N.E.

This African American church, established in 1866, built its first sanctuary 4 blocks SE in 1870. Construction began on this sanctuary in 1928 and was completed in 1944. Trinity, headquarters for the Orangeburg Movement during the 1960s, hosted many civil rights meetings and rallies attended by leaders such as Martin Luther King, Jr., Roy Wilkins, and Thurgood Marshall. *Erected by the Congregation, 1995*

193 Williams Chapel A.M.E. Church *NR*
1908 Glover Street

The congregation of Williams Chapel African Methodist Episcopal Church was organized in 1873 and originally worshiped in a frame building northeast of the present church. Miller F. Whittaker designed this Gothic Revival church, and construction began in 1915 under the supervision of I.J. Minger, an African American builder. Due to financial difficulties, the building was not completed until 1925. Miller was a professor of mechanical arts at South Carolina State College who was one of South Carolina's first professionally trained African American architects. The picturesque massing and distinctive detailing attest to his talents.

Pickens County
Clemson

194 Integration with Dignity, 1963 *HM*
Near Tillman Hill on the Clemson University campus

Front Clemson University became the first white college or university in the state to integrate on January 28, 1963. Harvey B. Gantt, a Charleston native wanting to study architecture, had applied for admission in 1961. When Clemson delayed admitting him, he sued in federal court in the summer of 1962. President Robert C. Edwards, meanwhile, worked behind the scenes to make plans for Gantt's eventual enrollment.

Reverse Edwards and several leading businessmen, politicians, and others drew up an elaborate plan, described as "a conspiracy for peace," designed to ensure that Gantt would enter Clemson without the protests and violence that marked the integration of other Southern universities. After a federal court ruled that Clemson should admit him, Gantt enrolled without incident. He graduated with honors in 1965. *Erected by Clemson University, 2003*

Liberty
195 Liberty Colored High School *NR*
Junction of East Main Street and Rosewood Street

Liberty Colored High School was erected in 1937 with assistance from the Works Progress Administration (W.P.A.). The brick building with large well-lighted classrooms and an auditorium replaced an earlier frame building that had burned. It was a significant improvement in facilities for black students in Pickens County. By the 1940s, Liberty Colored High School was one of two high schools for black students in the county and served Liberty, Norris, Central, Clemson, and rural areas in between. The disparities inherent in segregated education, however, continued to put black students at a disadvantage. The limited funds provided by state government were supplemented by donations from parents and the community. For example, the Parent-Teacher Association purchased books for the school library and students built the shelves.



Liberty Colored High School

Richland County
Columbia

196 Allen University Historic District *NR*
1530 Harden Street

Allen University, which was founded in 1881 by the African Methodist Episcopal Church, was named in honor of Richard Allen, founder of the denomination. Established four years after the University of South Carolina was closed to African Americans, Allen helped fill a pressing need for higher education. The school has historically been controlled and managed by African Americans. Although it was founded primarily to educate clergy, Allen also offered law, college, and normal (teaching) degrees. The school was among the

few southern colleges for African Americans to have a law department, which lasted until the early twentieth century. The historic district includes five buildings: Arnett Hall, erected in 1891 and named for Rev. Benjamin W. Arnett, president of the Allen Board of Trustees; Coppin Hall, completed in 1907; the Canteen, constructed prior to 1922; the Chapelle Administration Building, completed in 1925 and named for William David Chapelle, a president of Allen and an A.M.E. bishop; and the Joseph Simon Flipper Library, erected in 1941 and named for a prominent A.M.E. bishop. Coppin Hall and Chapelle Administration Building have particular architectural distinction. Coppin Hall was designed by Charles Coker Wilson of Columbia and built by Rev. John D. Smart of Winnsboro, a traveling A.M.E. minister. Chapelle Administration Building was designed by John Anderson Lankford, a nationally important African American architect.

197 Alston House *NR* *1811 Gervais Street*

Built around 1875, this one-story Greek Revival cottage was used as a residence and business in the late nineteenth century by Carolina Alston, an African American businesswoman. Alston acquired the property in 1888, but might have leased it earlier. She operated a dry goods business, which was evidently very successful. H.E. Lindsay, in his essay, "Negro Business Men of Columbia, South Carolina," included in the *Negro in Business*, edited by W.E.B. DuBois in 1899, reported that Alston had been in the dry goods business for twenty years and was renowned for the quality of her establishment. She served both black and white customers. Alston sold the property in 1906.

198 Benedict College Historic District *NR* *Benedict College Campus*

Benedict Institute was founded in 1870 by the American Baptist Home Mission Society to provide education for freedmen and their children. The school was named for Stephen Benedict, an abolitionist from Rhode Island who left money to the Society at his death. The school was especially intended to educate ministers and teachers. Benedict Institute offered courses from the primary to the college level. As Benedict developed, more emphasis was placed on courses designed to help African Americans find work, particularly courses in agriculture, horticulture, and industrial and vocational training. By the time the Benedict Institute was chartered as Benedict College in 1894, it had an enrollment of some 200 students. The first seven presidents of the school were white Baptist ministers from the North, but in 1929 Dr. J.J. Starks became the first African American president. In the mid-1930s the curriculum was restructured and the elementary and high school programs were discontinued. Degree programs were confined to the bachelor of arts and the bachelor of divinity in theology. Benedict College was also an

important social center in Columbia. A branch of the National Association for the Advancement of Colored People (N.A.A.C.P.) was founded at Benedict in 1937, and students took part in a nationwide youth demonstration against lynching in February 1937. This was one of the first civil rights campaigns in South Carolina. The college of liberal arts created divisions of social sciences, natural sciences, and humanities in 1948 to provide more college level instruction. The degree program in theology, which had produced many of the South's noted African American ministers, was discontinued in 1966. Historic buildings on the Benedict campus illustrate the growth of the school from the late nineteenth century to 1937. Buildings in the historic district include: Morgan Hall, built in 1895 as the president's residence; Pratt Hall, built in 1902 as a hospital and training school for nurses; Duckett Hall, constructed in 1925 as a science building; Antisdel Chapel, built in 1932, and Starks Center, built in 1937 as a joint library for Benedict College and adjoining Allen University.

199 Bethel A.M.E. Church *NR* *1528 Sumter Street*

The congregation of Bethel A.M.E. Church organized in 1866 and moved several times before constructing this church on Sumter Street in 1921. The monumental Romanesque Revival brick church was designed by John Anderson Lankford, one of the first registered black architects in the United States and the official architect of the A.M.E. Church. He traveled throughout the South and West designing churches and overseeing construction. Lankford saw the church as the center of the black community so designed each church with a social hall as well as a sanctuary. During the 1960s, Bethel A.M.E. served as a location for civil rights meetings and rallies. The congregation has moved to a new home on Woodrow Street.



Big Apple

200 Big Apple *NR* *Park and Hampton Streets*

The House of Peace Synagogue was built in 1907-1909 and located 100 yards to the south. This building was

sold in 1936 and moved. Shortly thereafter, it became a popular African American nightclub known as The Big Apple. A dance by this name originated here and soon swept the country. It is immortalized in the Tommy Dorsey song, "The Big Apple."

201 Calvary Baptist Church, 1865-1945 *HM*
Richland Street

Site of an African American church organized in 1865 with Samuel Johnson as its first pastor. It met under a brush arbor and in the basement of the Mann-Simons Cottage until its first sanctuary was built in 1875. Calvary helped found Present Zion (1865), First Nazareth (1879), and Second Calvary (1889). After the first church burned in 1945 the congregation built a new sanctuary at Pine and Washington Sts. in 1950.

Erected by the Congregation, 1997

202 Carver Theatre *NR*
1519 Harden Street

Carver Theatre is important for its association with Columbia's African American community in the early-to-mid-twentieth century. Built c. 1941, it is the only theatre built exclusively for African Americans still standing in Columbia. During the days of Jim Crow segregation, the Theatre provided entertainment to African Americans, including movies, weekly talent shows, and special shows on Saturday mornings for children.



Chapelle Administration Building

203 Chapelle Administration Building *NR/NHL*
1530 Harden Street

Chapelle Administration Building was completed in 1925 and served as the central building for Allen University. The building included administrative offices and an assembly hall on the first floor and classrooms on the second and third floors. The basement included a kitchen and dining hall, print shop, and mailroom. Originally the building also included a library. Chapelle Administration Building was designed by John Anderson Lankford (1874-1946). A native of Missouri, Lankford graduated from Lincoln Institute and continued his studies in mechanical engineering, mechanical drawing, plumbing, and machinery at Tuskegee Institute. After graduating from Tuskegee, Lankford taught at several colleges and by the end of the century had gained a

respected reputation as an architect. He established an architectural practice in Washington, D.C., in 1902 and became especially interested in church architecture. Lankford believed that African Americans should build their own churches, designed to fit the needs of the congregation, rather than to purchase old buildings vacated by whites. In 1908 he was elected Church Architect and Supervisor of African Methodist Episcopal Church buildings. In this capacity Lankford designed A.M.E. churches across the country. In addition to churches, Lankford designed many school buildings. In 1976 Chapelle Administration Building was listed as a National Historic Landmark as an outstanding example of Lankford's work.

204 Early Howard School Site *HM*
NW corner of Lincoln and Hampton Streets

On this site stood Howard School, a public school for blacks established after the Civil War. By 1869 there was a two-story frame building large enough for 800 pupils. Partially funded by the Freedmen's Bureau, the school reportedly was named for Oliver O. Howard, first commissioner, Bureau of Refugees, Freedmen, and Abandoned Lands. For years the only public school for blacks in Columbia, Howard was moved 5 blocks NW, 1924. *Erected by the Howard School Community Club, 1990*

205 Fair-Rutherford and Rutherford Houses *NR*

1326 and 1330 Gregg Street

These two houses are associated with the advancement of the Rutherford family from servitude to a position of prominence and respect. William H. Rutherford (1852-1910) was thirteen when the Civil War ended and he became free. He worked as a barber and later a teacher and a businessman. By 1905 William Rutherford had acquired the c. 1850 Fair-Rutherford House at 1326 Gregg Street as a rental property. William Rutherford's son, Harry B. Rutherford, Sr., expanded the family's landholdings by purchasing the lot at 1330 Gregg Street in 1914. When Harry Rutherford died, his widow, Carrie Rutherford, moved to 1326 Rutherford Street and continued buying and selling real estate. By 1925 the family had built the Rutherford House, an imposing residence on the lot next door at 1330 Gregg Street.

206 Howard School Site *HM*
Laurel Street, just west of its intersection with Huger Street

Established after the Civil War, this public school for blacks was located at the NE corner of Hampton and Lincoln streets by 1869 and was partially supported by the Freedmen's Bureau. It is said the school was named for Oliver O. Howard, commissioner of Refugees, Freedmen, and Abandoned Lands during Reconstruction. Moved here in 1924, Howard School was for many years the only public school for blacks in Columbia. *Erected by the Howard School Community Club and the Arsenal Hill Concerned Citizens Club, 1988*

207 Kress Building *NR*

1580 Main Street

This building, constructed around 1935, housed a Kress "five and dime" store with a lunch counter that served whites only. It was one of eight places in Columbia that saw student protests and sit-ins during the Civil Rights Movement of the 1960s.



Student protester, Kress Building, 1960s

208 Ladson Presbyterian Church *NR*

1720 Sumter Street

Ladson Presbyterian Church was built in 1896. The brick Romanesque Revival style church was designed by Daniel E. Zeigler and Company, Architects of Columbia. H.G. Heidt, a local contractor, was the builder. The history of the Ladson congregation began in the early 1800s. In 1838 First Presbyterian Church of Columbia organized their African American members into a separate but affiliated congregation, which began meeting for worship and instruction in a lecture room constructed on Sumter Street. When General William T. Sherman's army marched through Columbia in 1865, the lecture room was burned. In 1868 First Presbyterian built Ladson Memorial Chapel for its African American members on Sumter Street next to the site of the lecture room. In 1874 the Ladson members severed ties with First Presbyterian Church, which was affiliated with the southern Presbyterian denomination, and joined the northern Presbyterian denomination. In 1876 the first African American minister of Ladson, Rev. Mack G. Johnson, D.D., was hired. Johnson, a former slave, was educated at Howard University and served Ladson until his death in 1921. After a fire destroyed the Ladson Memorial Chapel on October 31, 1895, the congregation began raising funds to build the building that stands today.

209 Ladson Presbyterian Church *HM*

At the church, 1720 Sumter Street

Congregation originated in the Sabbath School for colored people organized by the First Presbyterian Church 1838, later conducted by the Rev. G.W. Ladson. A chapel for the Negro members of that church was built here 1868 and rebuilt 1896. The title was transferred to

Ladson Church trustees in 1895.

Erected by Columbia Sesquicentennial Commission, 1936

210 Mann-Simons Cottage *NR*

1403 Richland Street

This house was probably built as a one-room house around 1825-1830 and expanded over the nineteenth and early twentieth centuries. It was the home of Celia Mann, a free African American woman who was born in Charleston in 1799. She was born into slavery, but purchased her freedom. According to family tradition, Mann walked from Charleston to Columbia. She was living in this house at least by 1844. Mann earned her living as a midwife and was instrumental in the establishment of First Calvary Baptist Church, one of the first African American congregations in Columbia. The church held meetings in her basement until a sanctuary was completed. Mann left the house to Agnes Jackson, her youngest daughter, who lived there until 1907. Jackson's second husband, Bill Simons, was a member of the well-known Joe Randall Band. Today Historic Columbia Foundation operates the house as a museum that interprets the lives of free African Americans in antebellum Columbia. For more information, see www.historiccolumbia.org/.

211 Mann-Simons Cottage *HM*

1403 Richland Street

Front This cottage, built before 1850, with alterations and additions throughout the nineteenth and twentieth centuries, was the home of Celia Mann (1799-1867) and her husband Ben Delane, among the few free blacks living in Columbia in the two decades before the Civil War. Mann, born a slave in Charleston, earned or bought her freedom in the 1840s and moved to Columbia, where she worked as a midwife.

Reverse Three Baptist churches (First Calvary, Second Calvary, and Zion) trace their origins to services held in the basement of this house. After Mann's death her daughter Agnes Jackson (d. 1907) lived here; descendants of Agnes Jackson's second husband Bill Simons owned the house until 1960. It was listed in the National Register of Historic Places in 1973 and has been a museum since 1977.

Erected by First Calvary Baptist Church, Second Calvary Baptist Church, and Zion Baptist Church, 2003

212 North Carolina Mutual Building *NR*

1001 Washington Street

The North Carolina Mutual Building was constructed in 1909 by the North Carolina Mutual and Provident Association, which later became the largest black-owned insurance company in the United States. North Carolina Mutual filled a void for African Americans by providing life insurance at a time when it was difficult or impossible for them to purchase life insurance from white-owned companies. The brick structure included two stores on the first floor and nine offices on the second. North Carolina Mutual used three of the offices

and rented the other spaces to small African American-owned businesses, which provided needed goods and services to South Carolina's black population during the years of Jim Crow segregation. The businesses in the building included barber shops, beauty shops, tailors, dressmakers, shoe repair shops, and restaurants. The building also housed the offices of African American professionals including physicians and a lawyer. In addition, the North Carolina Mutual Building provided a social role in Columbia's African American community. In 1927 the Palmetto Grand Lodge, Free and Accepted Ancient York Masons bought the building and added a third story, which the lodge used as a meeting hall until the early 1940s.

213 Randolph Cemetery *NR*

Adjacent to Elmwood Cemetery near I-26

Randolph Cemetery was established by a group of African American civic leaders in 1872 and expanded in 1899. They named the cemetery for Benjamin Franklin Randolph, an African American who was assassinated by white men while campaigning for the Republican party in Abbeville County in 1868. Born in 1837, Randolph grew up in Ohio and attended Oberlin College. He became a Methodist minister, and during the Civil War he came to South Carolina as chaplain of the Twenty-Sixth U.S. Colored Troops, which were stationed on Hilton Head Island and in the Beaufort area. After the war Randolph settled in Charleston and founded one newspaper and became editor of another. He later moved to Orangeburg and became involved in politics, representing Orangeburg District as a delegate to the Constitutional Convention of 1868 and in the South Carolina Senate. It is not clear whether Randolph was buried on the property since the cemetery was established after his death, but a monument to his memory is located at the entrance. The cemetery also includes the graves of eight other African American members of the South Carolina General Assembly and numerous other leaders of Columbia's African American community in the late nineteenth and early twentieth centuries.

214 St. Paul Church *HM*

At the intersection of Broad River Road and Kennerly Road

Front One of the first black churches after the Civil War, St. Paul began as Oak Grove African Methodist Episcopal Church. Local tradition says that in the 1850s the original small congregation worshipped in the "bush arbor;" later in the 1880s, a church was built on present Kennerly Rd. In the 1930s, this was moved to its present site 3/10 mi. N.

Reverse **Oak Grove**

By 1870 a substantial black settlement had developed in this area of the Dutch Fork township known as Oak Grove. Prominent in its history have been the families of Octavius Bookman, Moses Geiger, and John Richardson. A

number of their descendants still live in the area.

Erected by the Irmo-St. Andrews Women's Society, 1985

215 Sidney Park C.M.E. Church *NR*

1114 Blanding Street

Sidney Park Christian Methodist Episcopal Church was established in 1886 when 600 members broke away from Bethel A.M.E. Church and affiliated with the then Colored Methodist Church. Sidney Park members purchased this property in 1887 and built a frame church, which burned before 1893. In that year, this structure was erected, with the congregation raising the funds and providing much of the labor. The church has been used throughout the twentieth century as a school, a meeting place, and a concert hall, hosting notable African American groups such as the Fisk Jubilee singers.

216 Modjeska Monteith Simkins House *NR*

2025 Marion Street

This house, built c. 1900, became the home of Modjeska Monteith Simkins (1899-1992) in 1932. Simkins was a leader in health reform for African Americans and an ardent supporter of equal rights. She was Director of Negro Work for the South Carolina Tuberculosis Association for eleven years in the 1930s and early 1940s. In this position, she traveled across the state supervising clinics and educating people about good health practices. Simkins was also an activist in the fight for civil rights for African



Modjeska Monteith Simkins, leader in health reform and civil rights activist

Americans in Columbia and South Carolina. Beginning in the early 1930s she helped lobby for a federal anti-lynching bill, protested police brutality in Columbia, and became a leader in the National Association for the Advancement of Colored People. Simkins helped organize a state branch in South Carolina, served as state secretary, and worked on civil rights litigation. For example, she was significantly involved in the *Briggs v. Elliot* case in South Carolina that eventually led to the Supreme Court decision in *Brown v. Board of Education* that separate schools for African American children were inherently unequal. Simkin's home at 2025 Marion Street was used not only as her residence but as lodging for other civil rights leaders, offices, and meeting rooms. Thurgood Marshall frequently stayed there as he was developing the groundwork for the *Briggs v. Elliot*

case. The Collaborative for Community Trust purchased the Modjeska Monteith Simkins House and is establishing a center there dedicated to Simkins and her work. For more information, see www.usca.edu/aasc/simkins.htm.

217 South Carolina Statehouse *NR/NHL* *Capitol Square*

The South Carolina Statehouse housed the only legislature in the history of the United States to seat a black majority. During Reconstruction 239 African American legislators served in the General Assembly in this building. The South Carolina Statehouse was listed as a National Historic Landmark in 1976, in part for its association with the political achievements of African Americans during Reconstruction.

218 Waverly Historic District *NR* *Roughly bounded by Harden, Gervais, Heidt, Hampton, and Taylor Streets*

This historic district includes the core twelve blocks of the original Waverly neighborhood, excluding large sections of modern construction and extensively altered buildings. Waverly was Columbia's first residential neighborhood outside the city limits. By the end of the nineteenth century it had developed into a populous, racially-mixed residential neighborhood. In the twentieth century, with the proximity of Allen and Benedict Colleges and several health care facilities, Waverly became a popular neighborhood for African Americans, a significant number of whom were professionals. Before World War I, most white residents of Waverly had moved to separate all-white suburbs such as Shandon. By the 1920s Waverly had evolved into Columbia's most prominent African American community. African Americans in Waverly created a nearly self-sufficient community of black-owned businesses, hospitals, churches, and schools. Waverly residents were also active in civil rights efforts as early as the 1930s, and some of them became local and regional leaders. The remaining historic buildings in the neighborhood date from the 1870s to the early 1940s and represent a range of architectural styles. In addition to residences the neighborhood includes commercial buildings, churches, and the campus of Allen University.

Eastover Vicinity

219 Goodwill Plantation *NR* *North side of US Highway 378 near the Wateree River*

Goodwill was developed as a plantation beginning in the late eighteenth century. Most of the plantation that became known as Goodwill was consolidated by Daniel Huger by c. 1795. Several resources on the 3,285.71 acres that are listed in the National Register are associated with African Americans who provided the work force for the plantation. A mill pond and extensive canal irrigation system constructed by slaves were known to have existed by 1827, making this one of the

first attempts in the state to reclaim low-lying land for agricultural purposes. The canal system was expanded under Huger and later owners. With the elaborate irrigation system the plantation was quite profitable, producing subsistence crops and cotton as its largest cash crop. In 1858 Edward Barnwell Heyward purchased Goodwill Plantation. During the Civil War slaves from the family's lowcountry plantations were sent to Goodwill. It is estimated that as many as 976 slaves resided at Goodwill during the war. Two slave cabins, which were probably built c. 1858, also remain on Goodwill Plantation. After the Civil War, Goodwill was managed by a succession of owners. African American tenant farmers apparently produced cotton, grain, and subsistence crops on the property. One tenant house, constructed c. 1910, is still standing.

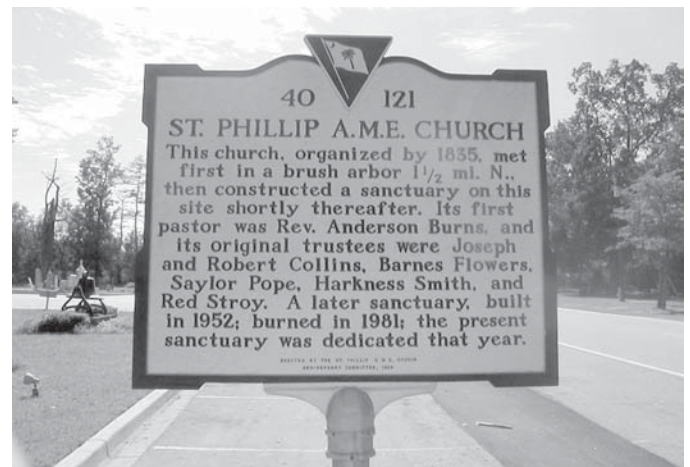
220 Siloam School *NR* *1331 Congaree Road*

Built c. 1936 with Works Progress Administration (W.P.A.) funds, Siloam School served rural African American students until it closed in 1956. The current building replaced an earlier school building constructed in the 1920s.

221 St. Phillip A.M.E. Church *HM* *At the church, McCords Ferry Road*

This church, organized by 1835, met first in a brush arbor 1 1/2 mi. N., then constructed a sanctuary on this site shortly thereafter. Its first pastor was Rev. Anderson Burns, and its original trustees were Joseph and Robert Collins, Barnes Flowers, Saylor Pope, Harkness Smith, and Red Stroy. A later sanctuary, built in 1952; burned in 1981; the present sanctuary was dedicated that year.

Erected by the St. Phillip A.M.E. Church Anniversary Committee, 1999



222 St. Phillip School *NR* *4350 McCords Ferry Road*

St. Phillip School, which was built c. 1938, took its name from St. Phillip African Methodist Episcopal Church, which stands directly across McCords Ferry Road from the school. When the school was first founded c. 1915, a

building was constructed next to St. Phillip A.M.E. Church; this school building stood until c. 1929. The present three-room school building was probably constructed soon after the four-acre lot was purchased by Richland County School District 9. By 1939 St. Phillip School was a three-teacher school valued at \$4,500. The school is associated with some positive changes to public education in Richland County in the first half of the twentieth century — a longer school year, increased expenditures per student, and improved teacher salaries. Yet there remained vast disparities between educational opportunities for black and white children. By 1930 the average spent on each white student in Richland County was \$71.71 while only \$13.69 was spent on each black student. St. Phillip School, which closed in 1959, held an important place in the social life of the community in addition to its educational function.

223 St. Thomas Protestant Episcopal Church *NR*

Near junction of US Highway 601 and SC Highway 263

St. Thomas' Protestant Episcopal Church was constructed in 1893. It is a simple wood frame building displaying elements of the Gothic Revival style including a Gothic-arched doorway and lancet windows. The interior features beaded board wainscoting and a ceiling with exposed beams and trusses. In the 1870s Bishop William Bell White Howe, concerned about the lack of mission work of the Episcopal Church among the African American population, established missions for African Americans in the Columbia and Charleston areas. He appointed Rev. Thomas Boston Clarkson to minister to the African American residents of Lower Richland County. Rev. Clarkson oversaw the construction of a chapel in the sandhills near Eastover on the site of the present church. The chapel was built with funds donated by Rev. James Saul of Philadelphia and named in his honor. Rev. Clarkson served as minister of Saul Chapel until his death in 1889. In 1891 Saul Chapel burned, and in 1892 work began on the present church. According to tradition, members of the congregation helped build the church.

Gadsden Vicinity

224 Magnolia, slave house *NR*
SC Highway 769

This slave house is believed to have been built about the same time as the main house at Magnolia, an imposing Greek Revival mansion constructed c. 1855 for Frances Tucker Hopkins. She was the wealthy widow of David Thomas Hopkins, a prominent Richland County planter. Located about 150 feet from the mansion, the slave house was the home of house servants. It was later used as a tenant house. The hipped roof wood frame house has a central chimney and shutters covering the windows.

Hopkins Vicinity

225 Barber House *NR*

Near County Road 37

After the Civil War, the South Carolina Land Commission was established to assist freedmen in the purchase of land. In 1872, Samuel Barber, a former slave, purchased this land from the commission. His wife, Harriet, also a former slave, received title in 1879. The family farmed twenty-four acres of land, which was inherited by Samuel and Harriet's son, John, after their death. John, a school teacher and Baptist preacher, and his wife, Mamie Holly, raised eleven children here. The house has remained in the Barber family for over one hundred years.

Saluda County

Saluda Vicinity

226 Faith Cabin Library Site *HM*

Intersection of US Highway 378 and County Road 65

Built in 1932 about 1½ mi. NE and stocked with donated books, this library was the first of over 110 libraries founded by W.L. Buffington for rural blacks.

Erected by the Saluda County Historical Society, 1994

Spartanburg County

Spartanburg

227 15th N.Y. Infantry *HM*

Corner of W.O. Ezell Highway and Westgate Mall Drive

Front The 15th N.Y. Infantry, a volunteer National Guard unit of African American soldiers, arrived here Oct. 10, 1917, to train at Camp Wadsworth. Race riots that summer in East St. Louis and Houston raised the fears of Spartanburg's whites about the potential for racial violence if Northern black soldiers trained here. Though the 15th N.Y. was ordered not to respond to any insults or physical abuse by local whites, tensions rose for the next two weeks.

Reverse "Harlem Hell Fighters"

The War Dept., fearing that minor incidents would soon escalate, ordered the unit back to N.Y. on Oct. 24 and on to France. As the 369th U.S. Infantry, it joined the 4th French Army and its band won acclaim all over France for its concerts. It was the first American unit in combat, and was soon nicknamed "the Harlem Hell Fighters." It was at the front for 191 days, longest of any American unit in World War I.

Erected by ReGenesis and the Spartanburg County Historical Association, 2004

228 Old City Cemetery *HM*

Cemetery Street

Front This cemetery, established on this site about 1900 as the Spartanburg Colored Cemetery, includes many graves moved here from the first black cemetery in the city, established in 1849 1 mi. W. and closed by the

expansion of the Charleston & Western Carolina RR. Also known as the New Colored Cemetery until 1928 and later known as Freeman's Cemetery, it has been known as the Old City Cemetery since 1959.

Reverse Prominent persons buried here include educator Mary Honor Farrow Wright (1862-1946), for whom Mary Wright School was named; midwife Phyllis Goins (1860-1945) and policeman Tobe Hartwell (d. 1932), for whom city housing developments were named; city councilman Thomas Bomar (1864-1904), and educator Annie Wright McWhirter (1885-1976), first woman to teach at the South Carolina School for the Deaf and Blind.

Erected by Spartanburg Community Memorial Committee and African American Heritage Committee, 1997

Sumter County

Mayesville

229 Birthplace of Mary McLeod Bethune *HM* US Highway 76



Mary McLeod Bethune, educator and founder of the National Council of Negro Women

Front Mrs. Bethune devoted her life to the advancement of her race. As the founder of Bethune-Cookman College, Daytona Beach, Florida, she directed its policy for thirty years. She founded the National Council of Negro Women in 1935. Honored by four presidents, she was a consultant in the drafting of the United Nations Charter.

Reverse This noted humanitarian and educator was born five miles north of Mayesville, S.C., on July 10, 1875. She

was one of the first pupils of the Mayesville Mission School, located fifty yards west of this marker, where she later served as a teacher. She died on May 18, 1955, and is buried at Bethune-Cookman College.

Erected by the Sumter County Historical Commission, 1975

Mayesville Vicinity

230 Goodwill Parochial School *NR* 295 North Brick Church Road

This two-story wood frame building was constructed c. 1890 to replace an earlier building associated with Goodwill Parochial School. The school had been established soon after the end of the Civil War by the

Committee on Freedmen of the Presbyterian Church in the U.S.A. The minister of nearby Goodwill Presbyterian Church also served as the principal of Goodwill Parochial School. The school provided an education for hundreds of African American youth at a time when public education for African Americans was deficient. In 1932, in the midst of the Depression, the Board of National Missions of the Presbyterian Church in the U.S.A. decided to discontinue its financial support of the day schools it had long supported in the South. The school did not close, however, but continued to educate local children until it was consolidated in 1960 with Eastern School, a public school in Sumter County School District 2.

Stateburg

231 Ellison House *NR*

SC Highway 261

This house, which was built c. 1816, was purchased in 1838 by William Ellison, a free African American. Ellison became a successful plantation owner. He owned and operated a cotton gin and owned almost fifty slaves. His house is included in the Stateburg Historic District.

Sumter Vicinity

232 Enon Baptist Church *HM*

At the church, Pinewood at Starksferry Road

This church was organized in 1872 by Rev. Benjamin Lawson and held early services in a brush arbor. The first sanctuary, a log building, was built about 1883 during the ministry of Rev. S.B. Taylor; its timbers were reused to build a frame sanctuary in 1905. The present sanctuary here, dedicated in 1972, was built during the ministry of Rev. T.O. Everette, who served Enon from 1958 to 1980.

Erected by the Sumter County Historical Association, 2000

233 St. Paul African Methodist Episcopal Church *HM*

Plowden Mill Road, off SC Highway 58

Front This congregation was organized before the Civil War and held its services in a brush arbor until 1875 when the trustees bought land near this site from B.W. Brogdon and built a sanctuary there. First church officers were trustees Cuff Brogden, Robert Brogden, and James Witherspoon. By 1880 the church was affiliated with the South Carolina Conference of the African Methodist Episcopal Church.

Reverse St. Paul A.M.E. Church bought this property in 1886 in conjunction with Pinehill Church, and the parcel was divided between the two churches in 1913. Initially part of a three-church circuit, St. Paul received its first full-time minister in the 1950s. The present sanctuary was completed in 1975 and an educational annex was added in 1990.

Erected by the Sumter County Historical Commission, 1997

Union County

Union

234 Corinth Baptist Church *NR*

North Herndon Street

The first black congregation in Union was organized in 1883 and held services in the Old Union Methodist Church. The congregation purchased this lot in 1894 and constructed this building.

235 Sims High School *HM*

Union Boulevard

Sims High School stood here from 1927 until the early 1970s and was the first black high school in Union County. It was named for its founder, Rev. A.A. Sims (1872-1965), who was its principal 1927-1951. It included grades 6-11 until 1949 and 6-12 afterwards, and educated blacks from Union and surrounding counties. In 1956 it moved to a new building on Sims Drive. The high school closed in 1970, but that building now houses the present Sims Jr. High.

Erected by the Historical Marker Committee, Sims High School Alumni, 2004

236 Union Community Hospital *NR*

213 West Main Street

Union Community Hospital was founded in 1932 under the leadership of Dr. Lawrence W. Long (1906?-1985). Dr. Long was a pioneer in providing medical services to the African American population. A native of Union County, Dr. Long graduated from Howard University and Meharry Medical College. When he returned to Union, he found that because of racial segregation he was not able to practice medicine in the local hospital or to admit patients to the hospital. He decided that African Americans deserved better medical care and raised funds to establish a hospital for them. An old boarding house was rented and later brick-veneered and modified for use as the hospital. Union County also began providing support for the new hospital. The hospital, which was expanded in 1949, served as Dr. Long's office and provided beds for more intensive care. After Dr. Long became certified to perform surgery, the hospital provided a site for basic surgical procedures. In 1934 Dr. Long began holding continuing education clinics at the hospital for African American physicians and dentists from neighboring towns. The clinics were successful and Dr. Long continued to hold them every year for forty-two years. Featuring locally and nationally known physicians of both races, the clinics began to draw



**Dr. L. W. Long, founder
of Union Community
Hospital**

physicians from across the Carolinas and Georgia. They provided an invaluable service to African American physicians by giving them a rare opportunity to keep abreast of new developments.

237 Union Community Hospital *HM*

213 West Main Street

Front Union Community Hospital served the black community of Union County and nearby areas from 1932 to 1975. Built as a house ca. 1915, it was converted into a hospital by Dr. L.W. Long in 1932 with the support of several local churches. The building was covered in brick veneer in the 1930s, and a rear addition was built in 1949. The hospital was listed in the National Register of Historic Places in 1996.

Reverse **Dr. L.W. Long**

Dr. Lawrence W. Long (1906-1985), a native of Union County, was educated at Howard University and Meharry Medical College before returning to Union and founding this hospital. Long also hosted annual clinics attended by doctors from S.C. and the Southeast 1934-1975. A lifelong leader in medicine and public health who was also active in civic affairs in Union, Long was named S.C. Doctor of the Year in 1957 and National Doctor of the Year in 1958.

Erected by the L.W. Long Resource Center, 2004

Williamsburg County

Bloomington Vicinity

238 Mt. Zion A.M.E. Church *HM*

SC Highway 527

Front This church was founded in 1867 on land donated by Moses and Matilda Watson. It was the first African American church in the Bloomington community and was organized by trustees Orange Bruorton, Augusta Dicker, Sr., Fred Grant, Esau Green, Fortune Session, Moses Watson, and Richmond White. It was also mother church to Bruorton Chapel A.M.E. Church, active until the 1950s.

Reverse Mt. Zion also sponsored Mt. Zion School, which closed in 1958. The first sanctuary here, a wood frame church, was replaced in the early 1920s by a second wood frame church built by carpenter Rev. W.C. Ervin, Sr. The present church, the third serving Mt. Zion, was built 1948-1954 by carpenter Rev. W.C. Ervin, Jr. It was covered in brick veneer in the late 1950s.

Erected by the United Bruorton/Brewington Family Reunion and the Congregation, 2003

Kingstree

239 Stephen A. Swails House *HM*

Corner of Main and Brooks Streets

Front Stephen Atkins Swails (1832-1900), U.S. Army officer and state senator, lived in a house on this site 1868-79. Swails, a free black from Pennsylvania, came to S.C. in 1863 as a 1st sgt. in the 54th Massachusetts Volunteers (Colored), the first black regiment organized

in the North during the Civil War. He was wounded twice and was commissioned 2nd Lt. by Massachusetts Governor John Andrew in early 1864.

Reverse Swails, one of only about 100 black officers during the Civil War, was promoted to 1st Lt. in 1865. Afterwards he was an agent for the Freedmen's Bureau and practiced law in Kingstree. He was a state senator 1868-78 and served three terms as president pro tem. Swails was also intendant of Kingstree 1873-77 and edited the Williamsburg Republican. He is buried in the Friendly Society Cemetery in Charleston.

Erected by the Williamsburg Historical Society, 1998

York County Newport Vicinity

240 William Hill (1741-1816) HM

About 4 miles north of Newport on SC Highway 274

Front William Hill, who served in the American Revolution and was present at many battles, built an ironworks near here on Allison Creek about 1776. Hill and his partner, Isaac Hayne, manufactured swivel guns, kitchen utensils, cannon, ammunition, and various farm tools. His ironworks was burned by British Capt. Christian Huck in June 1780.

Reverse Hill's Ironworks

Rebuilt 1787-1788 near here on Allison Creek, Hill's Ironworks consisted of two furnaces, four gristmills, two sawmills, and about fifteen thousand acres of land by 1795. Around eighty blacks were employed here as forgemen, blacksmiths, founders, miners, and in other occupations. A nail factory with three cutting machines was operating here by 1802.

Erected by the York County Historical Commission, 1988

Rock Hill

241 Afro-American Insurance Company Building NR *558 South Dave Lyle Boulevard*

The Afro-American Insurance Company Building was constructed c. 1909 by William W. Smith, an African American architect and builder from Charlotte, North Carolina. It housed the local office of the Afro-American Insurance Company. This company, with offices in several southeastern states, was one of several insurance companies owned and operated by African



**Afro-American Insurance
Company**

Americans. The Rock Hill building was evidence of the growing market for business and professional services for the emerging African American middle class. The building has housed a number of black-owned businesses including a restaurant, grocery stores, and seafood shops in addition to the insurance office. The building shares a number of common design elements with other buildings that William Smith designed and built including a formal composition, strong use of corbelling, and a mixture of different colors of brick.

242 Emmett Scott School HM

At the Emmett Scott Center, Crawford Road

Front This school, founded in 1920, was the first public school for blacks in Rock Hill. Named for Emmett J. Scott (1873-1957), a prominent educator who was then secretary of Howard University, Emmett Scott School included all twelve grades until 1956 and was a junior high and high school from 1956 until South Carolina schools were desegregated in 1970. The original two-story frame school, built in 1920, was demolished in 1952.

Reverse This property is owned by the City of Rock Hill and has been a neighborhood recreation center since the school closed in 1970. Seven principals served the Emmett Scott during its fifty-year existence: Frank H. Neal 1920-1924; L.B. Moore 1924-1938; Ralph W. McGirt 1938-1959; W.H. Witherspoon 1959-1967; George Land 1967; Richard Boulware 1968; Samuel Foster 1969-1970.

Erected by Emmett Scott Alumni and Affiliates, 1996

243 Hermon Presbyterian Church NR

446 Dave Lyle Boulevard

The congregation of Hermon Presbyterian Church was organized in 1869 by a group of African Americans who had been members of Presbyterian congregations before the Civil War and wanted to form their own congregation. It was one of the first African American congregations in Rock Hill. The members first met in a small frame building, but by the 1890s the congregation had grown enough to purchase land and begin construction of a permanent church building on this site. The brick church was constructed largely through the efforts of members of the congregation, which included five bricklayers and seven carpenters. Hermon Presbyterian Church, which was completed in 1903, is an excellent example of late Gothic Revival church architecture. The congregation of Hermon Presbyterian Church has included many leaders in education, politics, and the Civil Rights Movement in Rock Hill.